THE

# LIGHT OF TRUTH

—OR—

# SIDDHANTA DEEPIKA.

*Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.*

***Commenced on the Queen's Commemoration Day, 1897.***

**VOL. V. { MADRAS, JANUARY 1902. { No. 8.**

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## HISTORY OF TAMIL LITERATURE

### CHAPTER XVIII

### ST. MANICKA VACHAGAR'S POEMS.

Tiruvachakam and Tirucchittrambalakkovaiyar occupy a prominent place in Tamil Literature as two of its most memorable monuments. Tiruvachakam (=the Holy Sentences) is unsurpassed by any work in any language as a work of piety chalking out the path to salvation. The holy strains depict the most intense form of human love to God; they may be considered as a true exposition of the great truth enunciated by St. Tirumular—*God is Love.* The preciousness of the verses, as observed already, so moved the Spiritual Preceptor of our sage as to gain from him the undying name of Mânickavâchakar (=he whose sentences are rubies) for our poetic saint. There is a proverb in Tamil expressive of the unique merits of the work—திருவாசகத்திலுருகான் மற்றொருவாசகத்திமுருகான் (*he who is not moved (deeply) by Tiruvachakam will not be moved by any other work.*)

The importance of Tiruvachakam is twofold. It is a guide to the earnest theologian and a sublime poem to the student of Literature. The sure path to salvation lies in unbounded love to God; without true love to God, knowledge of divine philosophy is of no avail; it only serves to develope egoism; says our sage most enthusiastically—

> முத்திநெறி யறியாத மூர்க்கரொடு முயல்வேனைப்
> பத்திநெறி யறிவித்துப் பழவினைகள் பாறும் வண்ணம்
> சித்தமலமறுவித்துச் சிவமாக்கியெனையாண்ட
> வத்தனெனக்கருளியவாறார் பெறுவாரச்சோவே.

He considered his company with men of erudition, and discussers of philosophy as wicked as it did him no good; the Supreme Being transcends mental grasp[1] and vocal description[2]; he is too subtle for science to understand[3]; and the Vedas get tired in their attempt to know him.[4] If such is the nature of the Almighty, is it then vain to reach Him? No; there is

1. Tiruvechakam : சித்தமுஞ் செல்லாச் சேட்சியன காண்க
2. ,, : சொற்பதங் கடந்த தொல்லோன் காண்க
3. ,, : நாலுணர் வுணரா நுண்ணியன் காண்க
4. ,, : வேதங்கள், ஐயாவெனவோங்கியாழ்ந்தகன்ற நுண்ணியனே.

an easy path for earnest seekers,—He is caught like a fish in the net of Love[5]; He is a servant unto those who love him tenderly.

The whole science of true theology is imbedded in Tiruvachakam; an exposition of it will be out of place in a history of literature; some of the important truths of divine philosophy may however, be noted for the edification of the literary student:

1. Love or devotion is the sure path to beatification;
2. God's grace should be sought sincerely for exercising this love;
3. God appears in human form[6] when the aspirant after beatitude is ripe with his stoicism;
4. God guides the soul through its various births and they are solely intended for its development and fitness for the attainment of never-ending bliss.
5. The soul has no independent existence; before attaining beatification it is in conjunction with matter and after it with God; வீடு or salvation means simply the unshuffling once for all of the soul from off its "mortal coil" to find rest in God.[7]

The sage lived at a time of great religious animosity; alien religions such as Buddhism and Jainism existed side by side with *Vedic* creeds; the various schools of philosophy such as Atheism, Idealism, and Materialism were preaching their conflicting doctrines to the confusion of the true seekers after everlasting bliss. He buffeted through all these impediments and reached his goal by his steadfast faith in God which stuck fast in him like a nail driven deep into the trunk of a young tree. The fourth poem in Tiruvachakam entitled போற்றித்திருவகவல் may fitly be styled as Pilgrim's Progress after the rendering of the Hon'ble Mr. P. Arunachalam of Ceylon. This poem contains, as it were, the essence of the Saiva philosophy. The journey of the soul through incarnations often extending over many aeons, the guiding hand of the Almighty in its development its descent into the human womb, the various impediments to its growth therein, the danger it has to tide through in its infancy, its escape from the havoc of maidens' alluring glances, its combats with prosperity and adversity, its escape from the dangers of wrong learning are all dealt with in a masterly fashion. The thought of God who has designed the universe, then, flashes upon the soul which has afterwards to stem through fresh difficulties; atheists begin to deny God's existence; each religionist brings forward arguments in favour of the adequacy of his creed; Brahmans claim importance to their ceremonials as the true way to bliss; the Idealist holds the world to be a mirage and sets the soul as high up as God; the Materialist preaches his Epicureanism. He says—Let us eat and drink to day for to-morrow we die. The intense zeal of St. Mânikavâchakar carries him, amidst such labyrinthine courses, right up to the feet of the Universal Lord, Who for his sake condescended to appear in human form to confer on him the true *Summum bonum* of life—unending bliss—the nature of which transcends all description, as the poet himself records his inability to picture it in another poem of his, namely, திருவண்டப்பகுதி.

The third *ahaval* (poem in blank verse) styled திருவண்டப்பகுதி appears in all probability to be the first poem from the pen of the inspired saint[8]. At any rate it was composed on the very day of his spiritual initiation. Herein the true relation of God with the universe and the animal kingdom, as the spirit permeating through them, the indescribability and the inconceivability of His nature, the sure and easy means of love to reach Him, His special condescension for the sake of our sage and the transcending bliss conferred upon him, are delineated with great pathos; by an exquisice allegory the poet dwells upon the special grace showered upon him by the Almighty; God, the Ocean of Grace, transformed Himself into an immense cloud and rained torrents on the hill of Tirupperunturai to the delight of the thirsty mortals. The beauty of the poems cannot be adequately brought out by any translation. This is a cup of ambrosia for the advanced student of Tamil Literature and it will enrapture his soul if he be possessed of tenderness of feeling in ever so slight

5. Cf. பத்தி வலையிற் படுவோன் காண்க.

6. According to Saiva divine philosophy souls are divided into three classes according to their development; these are விஞ்ஞானகலர், பிரளயாகலர் and சகலர். Sakalar (சகலர்) are endowed with divine wisdom by God appearing in human garb. St. Manicka Vachakar is undoubtedly a சகலர். To the Pralayakalar, God appears as a vision in his Divine form; some of the sages among the 63 canonised Saiva Saints were பிரளயாகலர். The Vignanakalar, get bliss by intuition.

7. Cf. the well known popular maxim: அற்றது பற்றெனில் உற்றது வீடு; this truth is emphasised by all great sages, Tiruvalluvar Manicka Vachakar, the Tamil Theologians, Kannudaya Vallalar and several others of high fame.

8. It is not known on what authority this poem is put down to have been composed at தில்லை.

a degree. Towards the close of this culminating poem, the sage sank in spiritual ecstacy and thus finds the most powerful language at his command although completely inadequate to give expression to the overwhelming bliss which he experienced through the grace of the Holy Teacher. The Lord thrust the sweet flood of His Divine Grace into the sinuses and pores of his very bones and the interstices of even the hair-cells so as to make him melt with ecstatic delight, and make him feel that his whole mortal frame from head to foot was one heart! The last lines of the poem are,

சொல்லுவ தறியேன் வாழி முறையோ
தரியே னாயேன் றானெனைச் செய்தது
தெரியே னாவா செத்தே னடியேற்
கருளிய தறியேன் பருகியு மாரேன்
விழுங்கியு மொல்ல கில்லேன்
செழுந்தண் பாற்கடற் றிரைபுரைவித்
துவாக்கட னள்ளுநீ ருள்ளகந் ததும்ப
வாக்கிறந்தமுதமயிர்க்கால் தோறுந்
தேக்கிடச் செய்தனன் கொடியே னூன்றழை
குரம்பை தோறு நாயுட லகத்தே
குரம்பை கொண்டின்றேன் பாய்த்தி நிரம்பிய
வற்புதமான வமுததாரைக ளெற்புத் தொளைதொறு
மேற்றின னுருகுவ.
துள்ளங் கொண்டோ ருருச்செய் தாங்கெனக்
கள்ளூ றாக்கை யமைத்தன னொள்ளிய
கன்னற் கனிதேர் களிறெனக் கடைமுறை
யென்னையு மிருப்ப தாக்கின னென்னிற்
கருணை வான்றேன் கலக்க
வருளொடு பராவமு தாக்கினன்
பிரமன்மா லறியாப் பெற்றி யோனே.

The sacred centum (திருச்சதகம்) stringing together a hundred quatrains has a culminating effect on the student. The poem rouses by degrees the devotion of the reader until it is strung to the highest pitch and never fails to draw out of the reader tears of joy. Two stanzas may be selected as specimen:

நாடகத்தா லுன்னடியார் போனடித்து நானடுவே
வீடகத்தே புகுந்திடுவான் மிகப்பெரிதும் விரைகின்றேன்
ஆடகச்சீர் மணிக்குன்றே யிடையறா வன்புனக்கென்
னூடகத்தே நின்றுருகத் தந்தருளெம் முடையானே.

[Like actors in a play I pretend to be one of Thy true devotees and hasten amidst them to reach the goal of heaven; O sublime Hill of God! O my Lord! deign to confer upon me unceasing blessing that my heart may glow for ever with love towards Thee.]

வெள்ளந்தாழ் விரிசடையாய் விடையாய் விண்ணோர்
பெருமானே எனக்கேட்டு வேட்ட நெஞ்சாய்ப்
பள்ளந்தாழுறு புனலிற் கீழ்மேலாகப் பதைத்துருகு
மவர்நிற்க வென்னை யாண்டாய்க்
குள்ளந்தா ணின்றுச்சியளவு நெஞ்சா
யுருகாதாலுடம்பெல்லாங் கண்ணா யண்ணா
வெள்ளந்தான் பாயாதால் நெஞ்சங்கல்லாம்
கண்ணிணையு மரமாந் தீ வினையி னேற்கே.

[There are devotees whose minds glow with intense enthusiasm and love like a torrent rushing into a ditch, on hearing Thee adored as the Lord with expansive braided locks where Ganga is concealed, the owner of the Bull and the Lord of the Angels setting them all apart; Thou hast condescended to make me Thy serf. In gratitude for such unbounded special grace I should burn with love towards Thee as though my frame from head to foot were made of heart [9] and my body should rain torrents of tears as though it were covered with eyes all over; but miserable as I am, my heart is stone and eyes no better than wooden sockets.]

St. Mânickavâchakar does not consider Siva as one of the Hindu Trinity; he even ridicules men who hold such a wrong view; Siva is the Absolute God of the Universe and Lord of the Trinity. Great Vishnu is made an instrument to measure Siva's glory with; see with what fervour Narayana is spoken of at the beginning of போற்றித்திருவகவல்,—

நான்முகன் முதலா வானவர்தொழுதெழ
வீரடியாலே மூவுலகளந்து
நாற்றிசை முனிவரு மைம் புலன் மலரப்
போற்றிசெய்கதிர் முடித்திருநெடு மாலன்
றடிமுடி யறியு மாதர வதனிற்
கடுமுர ணேன மாகி முன் கலந்
தேழ்தல முருவவிடந்துபின்னெய்த்
தூழிமுதல்வ சய சய வென்று
வழுத்தியுங் காணா மலரடியிணைகள்.

That Siva is the Supreme God is established by Mânickavâchakar thus [10]:

9. This is a very unique simile employed by the poet to bring out the intensity of his transcending love to God; the reader would remember that the poet has used the same simile in his திருவண்டப்பகுதி also.

10. St. Ganasambandar establishes Siva to be the Absolute God in a very artful way when he says,

பிறப்பில் பெருமானை பின்றாழ் சடையானை
மறப்பிலார்கண்டீர் மையனீர்வாரே—கோயில்.

To be born from a womb or die is opposed to the idea of true absolute divinity.

St. Appar proves the same truth more explicitly by the same method.

பிரமனரி யென்றிருவருந் தம்பேதைமையாற்
பரமம்யாம் பரம மென்றவர்கள் பதைப்பொடுங்க
வானர் அழலுருவாயங்கே யளவிறந்து
பரமாகி நின்றவாதோணேக்கமாடாமோ.

[Brahma and Vishnu out of sheer ignorance fought among themselves each asserting that he was the Absolute God; to the quelling of their swelling pride, Hara (Siva) appeared as an Unfathomable Column of Lustre soaring beyond the reach of the two and stood as The Unknowable—Let us dance in delight of this.]

The intense love towards God as manifested by St. Mânikkavâchakar might make the impression on a impious reader that he was almost mad. The sage himself says that he should, after casting away all shyness, drive his mind to what the people would say 'ஞானப்பயித்தியம்' (=அரிமால்) and become an object of laughter to the ordinary mortals [11]. The intensity of his piety is evident from the unique simile he has used when he says that his frame should thrill with ecstacy as if it were one entire heart. In another place he says that people should rejoice at the idea that his material frame, his senses, his mind, and himself (ego) are dead, every organ being quite absorbed in the contemplation of the great Lord [12]. In spite of such unfathomable devotion in himself, he considers his divine love to be nothing when compared with the devotion of Kannappar [13] a sage who lived some centuries before him. His ungovernable love induces his spirit to inspire every sentient being with enthusiastic faith in God. So he invokes the bee, the parrot, the nightingale, the young maidens and girls to join with him to sing the grace of Siva. These poems have a thrilling effect on the reader. A stanza may be called out in illustration.

தினைத்தனையுள்ளதோர்பூவினிற் றேனுண்ணாதே
நினைத்தொறுங்காண்டொறுங் பேசுந்தோறுமெப்போதும்
அனைத்தெலும்புண்ணெக ஆனந்தத்தேன் சொரியும்
குனிப்புடையானுக்கே சென்றூதாய் கோத்தும்பி.

[O humming bee don't you ever more suck at blossoms which yield you but a trifling quantity of honey; blow you hereafter at the feet of the great dancer since thought, sight or speech about him showers the honey of bliss on his votaries by thrilling their frame to the very bones.]

The problem of life and death is the most puzzling to the human intellect the genius of Shakespeare despaired over it [14]; to our poet the puzzle of life and death ceased to be a mystery, though he does not explicitly unfold it. Tiruvalluvar explains death as a sleep and birth as a waking from it [15]. When we are asleep our body is quite as well dead but we rise again; after death we do rise again but only in another mortal coil; and this sleep of death is given for the soul's rest, after its exhaustion from its hard work in its life-course. Says our sage in his poem, Sivapuranam, that he is quite done up with the wearisome births; the passage is indeed touching,—

புலலாகிப் பூடாய்ப் புழுவாய் மரமாகிப்
பல்விருகமாகிப் பறவையாய்ப் பாம்பாகிக்
கல்லாய் மனிதராய்ப் பேயாய்க் கணங்களாய்
வல்ல சுரராகி முனிவராய்த் தேவராய்ச்
செல்லா அநின்ற வித்தாவர சங்கமத்து
ளெல்லாப்பிறப்பும் பிறந்திளைத் தேனெம்பெருமான்
மெய்யே யுன் பொன்னடிகள் கண்டின்று வீடுற்றேன்.

The sleep at night is the lull given the soul after its toil in the day; the death is a higher lull given it after its wearisome task through its life-course; and there is a lull given to all souls in common at the end of the æon when the whole universe reverts to its primordial condition; salvation is the eternal lull given to the ripe soul by the grace of Siva after it has completely discharged its duty of Godliness and piety. It is then that the soul is once for all freed from the clutches of the 'mortal coil'; it is this bliss that our sage requests at the hands of Siva, when he says,—

11. *Vide.* சகம்பேயென்று தம்மைச்சிரிப்ப
நாணதுவொழிந்து நாடவர்பழித்துரை
பூணதுவாகக் கோணுதலின்றிச்
சதிரிழந்தரிமால்கொண்டு &c.—போற்றித்திருவகவல்.

12. *Vide.* வான்கெட்டுமாருதமாய்ந்தழனீர் மண்கெடினும்
தான்கெட்டலின்றிச் சலிப்பறியாத் தன்மையனுக்கு
ஊன்கெட்டுயிர் கெட்டுணர்வு கெட்டென் னுள்ளமும்போய்
நான்கெட்டவாபாடித்தெள்ளேணங் கொட்டாமோ—
திருத்தெள்ளேணம்,

13. *Vide.* கண்ணப்பனொப்பதோரன்பின்மை கண்டபின்
என்னப்பனென்னொப்பிலென்னையுமாட்கொண்டருளி
வண்ணப்பணித்தென்னை வாவென்றவான் கருணைச்
சுண்ணப்பொன்னீற்றற்கேசென்றூதாய்கோத்தும்பி—
திருக்கோத்தும்பி.

14. Vide,
But that the dread of something after death,—
The undiscovered country from whose bourne
No traveller returns,—puzzles the will.—*Hamlet.*

15. Vide,
உறங்குவது போலுஞ் சாக்காடுறங்கி
விழிப்பது போலும் பிறப்பு.

காணலாம் பரமே கட்கிறந்ததோர்
வாணிலாப் பொருளே யிங்கொர்பார்ப்பெனப்
பாணனேன் படிற்ருச்சகையை விட்டுனைப்
பூணுமாறறியேன் புலன் போற்றியே. [16]

The sage is at times carried to such heights of divine philosophy by his intuition, that it is idle for unaided reason to grasp the meaning of such strains. Only those possessed of some divine grace can truly appreciate the charming dignity of such passages. There are passages which are puzzles to psychologists; a stanza may be cited as an example.

இன்றெனக்கருளி இருள்கடிந்துள்ளத்
 தெழுகின்ற ஞாயிறேபோன்று
நின்றநின்றன்மை நினைப்பற நினைந்தேன்
 நீயலாற்பிறிது மற்றின்மை
சென்று சென்றணுவாய்த் தேய்ந்து தேய்ந்தொன்றாந்
 திருப்பெருந்துறையுறை சிவனே
யொன்று நீயல்லையன்றியொன்றில்லை
 யாருன்னையறிய கிற்பாரே.

[I have forgotten myself quite in the thought that Thy grace has planted itself in the heart of my bosom like a rising sun dispelling my dark ignorance. There is naught without Thee; (to the enquiring mind) Thou [17] wanest atom by atom into the last germ; even that ultimate germ Thou art not and yet without Thee there is naught,—how then can mortals comprehend Thee !.]

God is indeed a puzzle even to the superb intellect unguided by grace. He can be known by the intellect of man illumined by His grace, just as the eye, though possessed of the capacity of vision, can see only with the help of light but not in the dark. The only way to real bliss lies in unbounded sincere love to the Almighty; this begets divine grace which in turn enables our reason (தற்போதம்) to understand the true nature of the Unknowable.

Some of the passages seem to convey easy thoughts but great men find higher truths in them. Dr. G. U. Pope, the veteran Tamil scholar, translates,

இருகையானையையொத்திருந்தென்னுளக்
கருவையான்கண்டிலேன் கண்டதெவ்வமே
வருகவென்று பணித்தனை வானுளோர்க்
கொருவனே கிற்றிலேன் கிற்பனுண்ணவே, as,

Like elephant two-handed I saw not
My mind's true germ; I saw but sore distress
Thou bad'st me come; yet 'mid the heavenly ones
'T was I alone passed not, the senses' slave.

The first two lines carry a higher import. The difficulty lies in the correct rendering of the words 'இருகையானையையொத்திருந்து'. To construe this as 'an elephant two-handed' does immense injustice to the grander meaning which underlies the words. The proboscis [18] is a unique organ of the elephant; it is at once its hand and nostrils; in a single act it dischargestwo functions,namely, thefunctions of touch and smell. The inability which our sage attributes to himself is his incapacity to comprehend at one single glance the true nature of the soul which is but the conjunction of matter and mind. To the materialist matter is the sole entity; and mind is but a condition of matter; to the Idealist mind is the only entity and matter but a chimera. Both are false positions. The Saiva theologian understands the true nature of the universe by looking at both its aspects at a single glance just as the proboscis at one grasp understands both the senses of touch and smell. Thus the stanza very gently exposes the folly ofthe schools of Materialism (Lokayatam) and Idealism (Mayavadam) who view but one aspect. The famous quatrain really contains the meaning of St. Tirumular's

மரத்தை மறைத்தது மாமதயானை
மரத்தின் மறைந்தது மாமதயானை
பரத்தை மறைத்தது பார்முதற்பூதம்
பரத்தின் மறைந்தது பார்முதற்பூதம். [19]

Let us now turn our attention to dwell upon the merits of St. Manickavâchakar as a poet.

In poetic eminence he occupies the front rank along with Tiruvalluvar, Ilangavadigal and other mighty 'leviathans' of Tamil Literature. His diction is characterised by dignity and lucidity and in pathos he stands quite unrivalled. If his leisure and inclination had allowed him to turn his hand to

16. This stanza was already explained in the previous chapter which deals with the Sage's life.

17. This stanza is interpreted in a different way by some, by attributing the waning to the contemplating human soul; from the திருவண்டப்பகுதி it can be learnt that Siva eludes the grasp of all even when, after due search, they think that after all they have been able to catch the thief (God).

18. I was overwhelmed with delight when I found in ஒழிவிலொடுக்கம் a work of unique celebrity in Tamil, that the probsocis of the elephant is employed to explain the true Adwaita relation between God and Soul; to all appearance the proboscis appears as a hand but it is the nose as well. God permeates the soul in a subtle way just as the function of smell is present in the apparent hand of the elephant.

19. The simile employed by St. Tirumular should not be overstrained; when the idea of the elephant impresses our attention we lose sight of the wood; and on the other hand when we fix our mind on the wood we lose sight of the elephant. To strain the meaning beyond this and say that the wood is the entity and the elephant unreal is against the import of the sage and will land us in the puzzling field of Idealism (மாயாவாதம்).

an epic poem, it would have enjoyed an eminence quite its own. Thanks to our Lord Natesa for wringing out of our sage at least a melodrama—the திருச்சிற்றம்பலக்கோவையார்.

He was a keen observer of nature and drew freely upon it; he can be considered an eminent zoologist and a good botanist; even tiny creatures such as ants, and earth-worms, serve his purpose. The peacock, the cobra, the chameleon, the crow and a lot of other animals furnished him with hints of rare charm. Nature was his great teacher; what rare observations regarding animal life, does the poet record in some of the stanzas in his highly fascinating work—the Tirucchittrambalakkôvaiyar. Take for instance the following stanza:—

> கோம்பிக் கொதுங்கிமே யாமஞ்ஞை குஞ்சரங் கோளிழைக்கும்
> பாம்பைப் பிடித்துப் படங்கிழித் தாங்கப் பணைமுலைக்கே
> தேம்பற் றுடியிடை மான் மட நோக்கி தில்லைச் சிவன்றா
> ளாம் பொற் றடமலர் சூடு மென் னாற்ற லகற்றியதே.

The saint says that the peacock which is afraid of the chameleon, a harmless creature, is strong enough to tear the ferocious cobra from its hood to tail.[20]

To take another example:

> 'காகத்திரு கண்ணிற் கொன்றே மணிகலந்தாங்கிருவ
> ராகத்து ளோருயிர் கண்டனம்'

[We have observed a single life in two bodily frames resembling the single bead of sight to the two eyes of the crow.]

This comparison is brought to illustrate the extreme devotedness of the lovers—the champion and the lady—to each other; the crow does not look at things like other animals, that is, it does not fix both its eyes on the object looked at; it sees or rather makes a side glance either with one or other of its eyes but with only one at a time. The crow's loss of binocular vision is attributed according to Ramayanam to Rama's indignation at the bird when it audaciously bit his consort's breast; the belief in crow's defect of perspective vision at any rate existed from a remote antiquity as the great Epic Poet, Valmiki, speaks of it.*

Tiruvachakam is full of natural observations; in his நீத்தல் விண்ணப்பம் he exaggerates his defects and gives a very deprecatory picture of himself by comparing himself to tiny creatures. He says that he is teased by his five senses like a worm in the midst of Mischievous ants; he considers himself as forlorn like a creeper without a twig or a branch to wind itself round; his mind, he says, sticks fast in lovely maidens' heaving breasts like flies entangled in the pulpy jack fruit.

St. Mânickavâchakar was a great patriot of his mother country—the dominion of the Pandya and has the highest admiration for the Tamil language. He says that the Pandyan land was the ancient seat of God Siva and considers it as Sivalokam or Kailasam as it contains true devotees who pine with sincerity after God.[21] The courses of study which tax very much the intellect of a student so as to bring physical weakness on him are Tamil and music[22]

20. Some few years ago Satur, a station on the S. I. Railway, was infested with cobras near the bridge and hedges on either side of the railway-line. As the place was frequented by people and traffic it was resolved to bring destruction upon the venomous reptiles. They adopted the surely-effective method of rearing peacocks in the vicinity and there is now no trace to be found of the once common cobras. On seeing the hooded serpent, the peacock runs towards it and the snake becomes terror-stricken and motionless. The peacock then lays its clawed and muscular feet upon the head of the cobra and pecks at the hood with its strong and pointed beak and rends it in two from head to foot. This was noticed by a friend of mine as well as by many others. [Every other bird of prey including falcon, kite or eagle can behave in the same fashion towards cobras, nay, towards any ophidian, venomous or innocuous.—*Ed.*]

* Whatever Valmiki's or the ancient Hindu's notion of the organ of vision in the crow was, the fact of the matter is something different. Binocular vision is quite as common in the crow as in every other vertebrate. The dioptric mechanism is quite the same. The genesis of the Indian fancy is probably attributable to the distance from the facial region at which the dimeniscous axis cuts the sagittal plane of the crow's cranium, and the consequent necessity of the bird to look at things askance—*Ed.*

21. *Vide,*

செப்பார்முலைபங்கன் றென்னன் பெருந்துறையான்
தப்பாமே தாளடைந்தார் நெஞ்சருக்குந் தன்மையினா
லப்பாண்டி நாட்டைச் சிவலோகமாக்குவித்த
வப்பார் சடையப்பனானந்தவார்கழலே
யொப்பாக வொப்புவித்த வுள்ளத்தாருள்ளிருக்கு
மப்பாலைக்கப்பாலைப்பாடுதுங் காணம்மானாய்--திருவம்மானை.

22. *Vide,*

சிறைவான் புனற்றில்லைச் சிற்றம்பலத்து மென்சிந்தையுள்ளு
முறைவானுயர்மதிற் கூடலினாய்ந்த வொண்டீந்தமிழின்
றுறைவாய் நுழைந்தனையோவன்றி யேழிசைச்சூழல் புக்கோ
விறைவா தடவரைத் தோட்கென்கொலாம் புகுந்தெய்தியதே
—திருச்சிற்றம்பலக் கோவையார்.

and not even the much-praised Sanskrit; such an opinion from a Brahman sage gives a unique position to the Tamil tongue; if there is any one language opening the way to grace it is Tamil; it has quite an humble look and a sage's look is not imposing. Real treasures of high philosophy and sober practical wisdom for mortals lurk in its very words. If Sanskrit is supreme for its sonorous dignity, Tamil is unrivalled for its depth of thought. Truly great sages describe the language with fervour; Tirumular, Gnanasambandar, Appar, Sundarar, Kalladar and a host of other sages sing its glory. If a person gets a real taste for Tamil, other languages cease to have attractions for him.

The poetry of St. Mânickavâchakar is rich in popular sayings which give a realistic charm to his thoughts; in appealing to Divine grace, these proverbs infuse sincerity in the pleading. How pathetic for instance are the following. 'Is it not the Lord's duty to encourage his servants in perplexity[23]'; 'I have gobbled up Thy grace, it chokes me, give me water and relieve me[24]; 'I have fixed my mind on Thee like a nail driven in the trunk of a green tree[25]; 'An ignoramus and the jaw (of the crocodile) leave not their grip.'

To dwell more on the merit of Tiruvachakam our space forbids; some stanzas are, however, appended:—

தந்ததுன்றன்னைக் கொண்டதென்றன்னை
சங்கராவார்கொலோ சதுரர்
அந்தமொன்றில்லாவானந்தம் பெற்றேன்
யாது நீ பெற்றதொன்றென்பால்
சிந்தையே கோயில்கொண்டவெம்பெருமான்
திருப்பெருந்துறையுறை சிவனே
யெந்தையேயீசாவுடலிடங்கொண்டாய்
யானிதற்கிலனோர் கைம்மாறே.

[What thou gavest me was Thy Divine Self and what Thou gottest in return was my poor Self; Oh Sankara! who is indeed the more benefited of the two? I have obtained endless bliss at Thine hands and what calculable benefit didst Thou get from me? Oh Lord! that has chosen my heart as Thy temple! Oh God of Tirupperunturai! Oh my Suzerain! Oh God! Thou madest my vile frame Thy abode; I have no fit recompense to return Thee.]

ஏழைத்தொழும்பனேனெத்தனையோ காலமெல்லாம்
பாழுக்கிறைத்தேன் பரம்பரனைப்பணியாதே
யூழிமுதற்சிந்தாத நன்மணிவந்தென்பிறவித்
தாழைப்பறித்தவாதோணேக்கமாடாமோ.

[Wretched being as I am, how many long years have I wasted without worshipping the Supreme Being? The unfading Gem of all aeons has unfettered me once for all from the clutches of the 'fleshly nook'; let us dance together with joy for such condescension.]

To turn now to the poet's Tirucchittrambalakkôvaiyar. This is a work on love with an undertone of divine philosophy. In this fascinating allegorical work the charm of the Tamil language in all its phases can be enjoyed. It is pleasing to the taste of all classes of readers the vêdantin, the yogi the love-stricken youth, the logician and the linguist[27]. To European scholars, however, this ostensibly amorous melodrama and the Third Book on Love by Tiruvalluvar seem strange compositions springing as they do from writers of untained fame. But they are mistaken; real scholarship in Tamil, from days of antiquity, consisted in a thorough understanding of *Ahapporul* (private matter or love) and *Purapporul* (public matter or relation of the man to the world at large). The greatest difficulty lies in the proper understanding of the Tamil Ahapporul which is an ideal of the course of true love. Many fall low by catching sight only of the apparently coarser side of it. Let the reader refer to the highly critical commentaries on Iraiyanâr Ahapporul for an understanding of how a treatise on Passionete Love can conduce to the attainment of the last and the best of human blessings—the salvation. Pêrasiriyar, one of the most reputed among the commentators of the ancient classics of Tamil, plainly expresses his

23. "திகைத்தாற்றேற்ற வேண்டாவோ."

24. வழங்குகின்றாய்க் குன்னருளா ரமுதத்தை வாரிக்கொண்டு
விழுங்குகின்றேன் விக்கினேன் வினையேயென் விதியின்மை யாற்
தழங்கருந்தேனன்ன தண்ணீர் பருகத்தந்துய்யக்கொள்ளா
யழுங்குகின்றேனுடையா யடியேனுன்னடைக்கலமே.

25. "பசுமரத்தாணி யறைந்தாற்போல்."

26. "கொடிறும்பேதையுங்கொண்டது விடா."

27. Says a sage who does not giveout his name,
ஆரணங்கா ணென்பரந்தணர் யோகிய ராகமத்தின்
காரணங்கா ணென்பர்காமுகர் காமநல்னூல தென்பர்
ஏரணங்கா ணென்பரெண்ணரெழுத்தென்ப ரின்புலவோர்
சீரணங்காய சிற்றம்பலக் கோவையைச் செப்பிடினே.

impossibility to do justice to the philosophical aspect of the work and says that he could do only a partial justice to the outer phase; this outer phase is indeed psychology treated as a love poem. In this captivating poem the religious dignity is preserved throughout by the devoted manner in which Lord Netesa is referred to in every stanza. In our opinion this is the only *Ahapporul Kovai* that can be studied without contaminating the mind.

Some stanzas are appended for specimen:—

அறியாள் போறல்.

1. சங்கந்தருமுத்தியாம்பெறவான் கழிதான் கெழுமிப்
பொங்கும் புனற்கங்கை தாங்கிப்பொலிகலிப்பாறலவு
துங்கமலிதலையேந்தலினேந்திழை தொல்லைப்பன்மா
வங்கமலிகலிநீர்தில்லைவானவனேர்வருமே.

இடமணித்தென்றல். (யத்

2. வருங்குன்றமொன்றுரித்தோன்றில்லை யம்பலவனமல
திருங்குன்றவாணரிளங்கொடியேயிடரெய்தலெம்மூர்ப்
பருங்குன்றமாளிகைநுண்களபத்தொளிபாயநும்மூர்க்
கருங்குன்றம் வெண்ணிறக்கஞ்சுகமேய்க்குங் கனங்கு
ழையே.

வண்டோச்சிமருங்கணைதல்.

3. கோலத்தனிக்கொம்பரு உம்பர்புக்கஃதேகுறைப்பவர்தஞ்
சீலத்தனகொங்கைதேற்றகிலேஞ்சிவன்றில்லை யன்னாள்
நூலொத்தநேரிடைநொய்மையெண்ணாது நுண்டேன
சையாற்
சாலத்தகாது கண்டீர் வண்டுகாள் கொண்டைசார்
வதுவே.

காதல்கட்டுரைத்தல். (பதூ

4. பொட்டணியானுதல்போயிறும்பொய்போலிடையென
ணிட்டணியான்றவிசின்மலரன்றிமிதிப்பக்கொடான்
மட்டணிவார்குழல்வையான் மலர்வண்டுறுதலஞ்சிக்
கட்டணிவார்சடையோன்றில்லைபோலிதன்காதலனே.

The inquisitive reader will do well to understand the above passages with the help of commentaries if necessary.

A work on Rhetoric known as Kuvalayânandam (குவலயானந்தம்*) is wrongly attributed by some to the pen of our sage. In all probability a poet of an after generation by the name of Mânickavâchakar might have been the author; otherwise the work should be condemned as a literary forgery just like the work Gnânavettiyan which passes in some uncultured quarters for a genuine work of sage Tiruvalluvar.

The writings of St. Mânickavâchakar exerted a benign influence on the future poets. St. Appar was a great admirer of our sage, and a critical reader can find in Appar's hymns many traits of Tiruvachakam.[28] For the solution of the question of the conspicuous omission of our sage's name from the versified list of Saiva Saints furnished by St. Sundarar, the reader is referred to the 'Age of Mânickavâchakar.' Among poets of the modern age Sivapprakâsar evinces the highest veneration for our sage. A critical estimate of Mànickavàchakar's fame is found in his நால்வர் நான்மணிமாலை (A necklace of four gems or the 'Four Apostles of the Saiva Faith). The late Prof. Sundaram Pillai of Trevandram speaks hightly of Tiruvachakam in his Manonmaniyam—a Tamil drama on the Shakesperean model,—speaks in a way which sets it higher up than the Vedas,

மனங்கரைத்து மலங்கெடுக்கும் வாசகத்தின் மாண்டோர்கள்
கனஞ்சடையென்றுருவேற்றிக் கண்மூடிக் கதறுவரோ.

S. A. TIRUMALAI KOLUNDU PILLAI.

## Tennyson and Occultism.

In connection with the interesting letter of Tennyson (recording a frequent spiritual experience of his), which was extracted from the *Theosophical Review* at page 209 of the last volume of your journal, please permit me to point out that 'In Memoriam,' XCV., which Prof. Thomas Davidson quotes as recording a parallel experience, is not on all fours with the contents of that letter, and that the following lines, occurring in 'The Ancient Sago,' seem to me to approach very near the mark, and to record almost (if not, identically) the same experience as is embodied in the letter in question:

" For, more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself,
The mortal limit of the Self was loosed,
And past into the Nameless, as a cloud
Melts into Heaven. I touched my limbs, the limbs
Were strange not mine—and yet no shade of doubt,
But utter clearness, and thro' loss of Self
The gain of such large life as matched with ours
Were seen to spark—unshadowable in words,
Themselves but shadows of a shadow-world."

Wordsworth seems to have undergone very much the same kind of mental transformation when 'oft, in lonely rooms,' he recollected with pleasure the scenery of Tintern Abbey and the landscape around:—

"That blessed mood—
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened:—that serene and blessed mood,
In which the affections gently lead us on,—
Until, the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul:
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.

* The Sanskrit work *Kuvalaiyananda* is the work of the Advaitin' Appaiyya Dikshit of S. India.—*Ed.*

28. For such traits the reader is referred to the pages of the Age of Mânicka Vâchakar. St. Appar refers to the Miracle of metamorphosis which God Somasundara worked for the sake of St. Mânicka Vâchakar and considers him as a special incarnation of Nandikesvarar—the sacred Bull of Siva. See pages 652 (நருவசீர) and 1172 (பொது) in Adangal Murai Sthalavarisai Ramaswami Pillai's edition.

THE

# LIGHT OF TRUTH

OR

# Siddhanta Deepika.

MADRAS, JANUARY, 1902.

# OURSELVES.

## AN EXPLANATION AND APPEAL.

It is perhaps appropriate and necessary that we should offer an apology to our subscribers for our increasing "double numbers," and for the irregular, not to say long, intervals between one issue and the next. The reasons are many and they will, we are afraid, harrow the reader to hear. The bane of journalism is its inevitable dependence upon the mercenary printing press. And the case becomes worse than useless when a journal which by its very constitution and temperament cannot quicken its speed beyond a jog-trot or lolloping-amble is unavoidably saddled to a slow, heavy-moving, printing firm. The Manager bites at the Editor, the Editor in turns whips the Printer up, but the Printer only returns the compliment by kicking or shying. The result is clear in the long run. The parties concerned look at one another with sour faces, though the printer gets over the spleen much sooner than the others, and laughs into the bargain like a merry-andrew. Our despair has been how to steer clear of this play at hide-and-seek. The idea has been present long in our mind of purchasing a press for prosecuting the sole work of our Journal. But the scheme is not worth the present turn of our game, for, we fail to notice in our Saivaite brethren that earnestness and enthusiasm for the cause we have sought to uphold which make up for the needful, "Master's 'Well done!'" in a moment of failing strength or anxious toiling. But however unpromising the outlook may appear, it is the last thing in our mind to think of waiving the support of our Journal, much less to be seriously daunted by the gruesome howls which now and then reach us from remote recesses.

So, while thanking our subscribers for their infinite patience in putting up with our occasional shortcomings we would tell them that our constant ambition has been to inaugurate and strengthen the study of the Saiva Siddhanta Philosophy, and that in order to realise that ideal we are prepared, if necessary, to undergo the sorest troubles of a journalistic hack. Only our prayer to Sivam is ever to open the eyes of the public to our forlorn and thankless labours, and lead it in a measure to appreciate them, and thus encourage them to a commensurate degree. Even a devil's advocate lives or has to live upon the plaudits of the *vox populi*. Need we therefore say that we have a right to expect sympathy, nay, sympathy of a tangible and practical shape, when we are embarked upon an enterprise which should alike be the work of one and of all, seeing that it tends to the glorification of the *Vox Dei*? We fain hope that we are not crying in a wilderness as John the Baptist did of old. If he came to be the precursor of Messiah and His teachings, we may assure our readers in an almost similar strain that our object is no less sacred, and the revival of the Saiva Siddhanta Philosophy is the rosy dawn which our cock-crow, faint though it may sound to start with, anticipates. Our Journal is the only one of its kind that exists in India, and the Saiva Siddhanta Philosophy and the advancement of Tamil Literature have upon it a claim which can hardly be over-estimated. Therefore we would exhort our brethren "Wake up! Help us with the little mite at your disposal and make our undertaking a laudable success and worthy of the cause on whose behalf it has been started. Induce more and more of your friends who may be in the dark as to the existence of our Journal to join our list of subscribers and thus give some relief to our far-too-weighted hand." If the subscribers will render us this sort of both active and passive assistance the noonday of work and vigour we have been foreseeing can no longer be a vision cherished by a fond and idle knot, but become an accomplished fact.

If one or two solitary voices have been telling the public in uncertain lingo that we are carrying out in the field of Journalism what the older books of arithmetic called in English the "Rule of false," we must say their jealous and extravagant attitude does not mean much with

us, does not deserve any serious reply at our hands. We will certainly answer criticism when it is bold and prompted by right motives but need not lend an ear to silly carpings. We merely call such erratic bantlings "dull dogs" in philosophy, and they act upon the insane dictum that Ignorance like wisdom is justified of all Her children. The nature of our work and its scope and latitude may be summed up in this brief epigram, "Siddhanta Matter in the Siddhanta Manner, for the Siddhantins." Though our exposition of the cult may seem unsatisfactory or inelegant to those of our Siddhantic Brethren that are well posted up in it, we are equally confident that in the case of others it will be invaluable as a kind of go-cart to habituate their weak limbs of thinking to orderly movement. If this feverish wish of ours be realised, and our Journal be instrumental in doing ever so little to rouse dormant minds to a sense of their duty and make them feel the benevolent unity of Sivam in the universe, and the dethroning of the devil (Pâca) by the love of God (Patigñâna,) then, and not till then, will we be able to boldly assert that we have in a measure achieved the task we originally imposed on ourselves through our desire to serve and, Aye, if need be, be crucified for Sivam. Amen! THE EDITOR.

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## From Kaliththokai.

In the narrow world of an ancient South Indian Village, a courtship could be carried on only with great difficulty. The day offered few opportunities for the meeting of lovers; and the Cupid-stricken pair had to meet under cover of night at some appointed place in the outskirts of the village. At such meetings the young woman was always accompanied by her confidànte who, when the pair whispered love to each other, stood at some distance apart but within sight. They had not then chronometers of any sort useful at night, and could not therefore time themselves to arrive at the rendezvous simultaneously; and either waiting for the other any length of time would rouse the curiosity of any straying villager and increase the chances of discovery. To avoid this, the man on his way to the tryst drew near the house of his lover, and contrived to make known his arrival by some pre-arranged sound-signal, such as plucking a young mango and dropping it into the well where it fell with a low splash, &c; after which he would proceed to the place of meeting, whither the maid and her confidante would soon follow. Sometimes, however nature played one of her small chance-freaks; a wakeful sqirrel would nibble off a young mango and let it fall into the well; the waiting woman, misled by this natural counterfeit of an artificial signal, would hasten out to the tryst; and returning home disappointed, she would hesitate to venture out again lest her goings to and fro be observed and her love affair brought to light. Therefore, as a matter of precaution, when the arranged signal was given, the lady's confidante would venture forth first, and after satisfying herself that the man was at the rendezvous, she would return and fetch her companion.

The following stanza, to which I have added a translation in English, is from Nallanduvanar's கலித்தொகை, a work which throws much interesting light on the modes of life, manners and sentiments of the old Tamil land. The lovers had met a few times before at night; and the young lady's confidante, solicitous about her companion's fair fame and with a view to hasten the man's making a public proposal of marriage to her, would have such private meetings cease. And she, therefore, weaves a delicate tissue of fiction; and within hearing of the man narrates it to her friend, the lover-maid, pointing out the danger and difficulty of such meetings as a moral of the story, and conveying to the man, who unsuspectingly hears a gentle hint not to defer any longer making a public request for the lady's hand to her parents.

திருந்திழாய் கேளாய்நம் மூர்க்கெல்லாஞ் சாலும்
பெருநகை யல்க னிகழ்ந்த தொருநிலையே
மன்பதை யெல்லா மடிந்த விருங்கங்கு
லந்துகிற் போர்வை யணிபெறத் தைஇநம்
மின்சாயன் மார்பன் குறிநின்றேன் யானாகத்
தீரத் தறைந்த தலையுந்தன் கம்பலும்
காரக் குறைந்து சறைப்பட்டு வந்துநஞ்
சேரியிற் போகா முடமுதிர் பார்ப்பானைத்
தோழிநீ போற்றுதி யென்றி யவனாங்கே
பாராக் குறழாப் பணியாப் பொழுதன்றி
யாரிவ ணின்றி யெனக்கூறிப் பையென
வைகாண் முதுபகட்டிற் பக்கத்திற் போகாது
தையாறம்பலந் தின்றியோ வென்றுதன்

டைக்கழித்துக் கொண்டீயெனத் தாலும் யாதொன்றும்
வாய்வாளே னிற்பக்கடிதகன்று கைமாறிக்
கைப்படுக்கப் பட்டாய் சிறுமிநீ மற்றியா
னேனைப் பிசாசரு ளென்னை நலிதரி
னிவ்வூர்ப் பலிநீ பெறுமற்கொள் வேனெனப்
பலவுந் தாங்காது வாய்பாடி நிற்ப
முதுபார்ப்பா னஞ்சின னாத லறிந்தியா
னெஞ்சா தொருகை மணற்கொண்டு மேற்றூவக்
கண்டே கடிதாற்றிப் பூசலொடங் கினனாங்கே
யொடுங்கா வயத்திற் கொடுங்கேழ்க் கடுங்க
ணிரும்புலி கொண்மார் நிறுத்த வலையுளோ
ரேதில் குறுநரி பட்டற்றாற் காதலன்
காட்சி யழுங்கநம்மூர்க் கெலாஅ
மாகுல மாகி விளைந்ததை யென்றுந்தன்
வாழ்க்கை யதுவாகக் கொண்ட முதுபார்ப்பான்
வீழ்க்கைப் பெருங்கருங் கூத்து.

Hear me, O maid with fine jewels adorned,
'T were enough to set all our village a-talking.
An event most shameful chanced me at night.
At midhour dark, when all men lay asleep
Like dead, gracefully wrapt in vesture fine,
At tryst I waited thy broad-chested lover.
Rememb'rest thou the crippled old Brahmin,
With leprosy dark and gangrenous limbed,
Forbidd'n our streets,[1] whom thou told'st me 'Help [2]'?
'T was he stood there, and bending peered at me;
And saying, "What woman stands untimely here?
I have caught thee, my girl," near me he drew,
As gently as an old ox at sight of hay;
And off'ring, "Would I betel chew? Do take,"
He oped and stretched his betel-pouch forth.
Unspeaking I stood.[3] Back fell he quickly,
And shifting plan, "O spirit fair," said he,
"A spirit too, but other-sexed I am.
Grant me thy favour. But me if thou pain'st,
The village oblations I shall myself usurp,
And none shalt thou get." Such wise he jabbered.
Knowing the fright the old Brahmin was in,
I took a handful of sand and strewed it him o'er.
Aloud he bawled out [4] and set up a cry,
And nigh in the village a scandal created.
Such e'er the life of the old Brahmin lewd.
His yesternight's game has ruined the chance
Of thy lover meeting thee at tryst any more.
It were as if a tiny jackal had fall'n,
In the toils one sets, to trap but the fierce
And curve-striped mighty tiger [5]. N. B.

(1) Even now Panchamas in the country resent the intrusion of a Brahmin into their hamlets and look upon it as an augury of evil.

(2) *i. e.* perhaps with paddy or rice (or cooked food?)

(3) From this silence the Brahmin fears she *may be* a spirit and tries to escape any harm from her hands by posing as a spirit himself. But when she strews sand over him and shows by her behaviour like a real spirit, his courage oozes out and in a fit of fear he sets up a loud cry for help.

(4) Fearing what he saw before him was a real spirit.

(5) *i. e.* Meeting the old brahmin in place of the lover was like netting in the toils a jackal instead of the expected tiger.

## Tamil Philosophic Street-Songs: No-1.

Many of the songs sung by Tamil beggars in the street contain philosophic truths, so forcibly expressed and in such simple language, that they appeal at once to the popular mind in a manner that elaborate philosophical treatises do not. Oftentimes when, while walking the streets of a town or a village, our attention wanders listlessly, snatches of such songs catch it suddenly and furnish our minds with topics for thought and meditation.

The following song, to which I have added an English translation, was originally composed by Narayanakkonar, a shepherd, who, with his brother Thandavakkonar, lived tending sheep on Mount Pothiya.

திருச்சிற்றம்பலம்.

ஆதிபகவனையே பசுவே
யன்பாய் நினைப்பாயேல்
சோதிபரகதிதான் பசுவே
சொந்தமதாகாதோ. (க)

The Primal Lord,[1] O Soul!
Shouldst thou with love adore,
Wilt not be thine, O Soul!
The glorious state beyond? (1)

எங்கு நிறைபொருளைப் பசுவே
எண்ணிப் பணிவாயேல்
தங்கும் பரகதியில் பசுவே
சந்ததஞ் சாருவையே. (உ)

The All-pervading, O Soul!
Shouldst thou devoutly pray,
Enduring bliss, O Soul!
Thou wilt for e'er attain, (2)

1. *i.e.*, The Lord who is the First Cause of :—
"அகரமுதலவெழுத்தெல்லா மாதி
பகவன் முதற்றேயுலகு"
(A, as first, all letters have; so has
The Universe the Primal Lord as First")

அல்லும் பகலு நிதம் பசுவே
ஆதிபதந்தேடில்
புல்லுமே மோட்சநிலை பசுவே
பூரணங்காண்பாயே. (௩)

Each day and night, O Soul!
Do seek the First One's feet ;
Salvation will come, O Soul!
The Perfect thou wilt know. (3)

ஒன்றைப்பிடித்தோர்க்கே பசுவே
உண்மை வசப்படுமே
நின்ற நிலைதனிலே பசுவே
நேர்மை யறிவாயே. (௪)

Who clings to The One, O Soul!
Will win command of Truth ;[2]
E'en as thou stand'st, O Soul ;
The Right thou wilt learn, (4)

எல்லாமிருந்தாலும் பசுவே
ஈசனருளிலையேல்
இல்லாத தன்மையென்றே பசுவே
எண்ணிப்பணிவாயே. (௫)

Whate'er else thou have, O Soul!
Lord's Grace if thou hast not,
Thou hast but nought,[3] O Soul!
Deem, and Him adore. (5)

தேவனுதவியின்றிப் பசுவே
தேர்ந்திடல் வேறொன்றில்லை
ஆவிக்கு மாவியதாம் பசுவே
அத்தன் திருவடியே. (௬)

God's help without, O Soul!
In truth we nought can gain ;
The life of thy life, O Soul!
Are the Lord's holy feet. (6)

தாயினு மன்பனன்றோ பசுவே
சத்திக்குள்ளானவன்றான்
நேயமுடையவர் பால் பசுவே
நீங்காதிருப்பானே. (௭)

His love passes a mother's. O Soul!
He who to Sakti is bound[4]
Will ne'er be apart, O Soul!
From whomso that has love.[5] (7)

முத்திக்கு வித்தானோன் பசுவே
மூலப் பொருளானோன்
சத்திக்குறவானோன் பசுவே
தன்னைத் துதிப்பாயே. (௮)

Adore thou Him, O Soul!
Who is salvation's source,
Who is the First Cause, Soul!
And who to Sakti is kin. (8)

ஐயன்திருப்பாதம பசுவே
அன்புற்று நீ பணிந்தால்
வெய்ய வினைகளெல்லாம் பசுவே
விட்டோடுங் கண்டாயே. (௯)

The Lord's holy feet, O Soul!
Shouldst thou with love adore,
All sin, how great, O Soul!
From thee will flee away. (9)

சந்திரசேகரன்றுள் பசுவே
தாழ்ந்து பணவாயேல்
இந்திரன்றன் முதலோர் பசுவே
ஏவல் புரிவாரே. (௰)

The Moon-crowned Lord, O Soul!
If thou shouldst humbly pray,
Indra and others, O Soul!
Will sure thy bidding obey. (10)

கட்புலன் காணவொண்ணுப் பசுவே
கர்த்தனடியிணையை
உட்புலன் கொண்டேத்திப் பசுவே
உன்னத மேய்வாயே. (௧௧)

The Maker's feet, O Soul!
Which sense of eye can't see,
With thy inner sense, O Soul!
Adore, and soar thou high. (11)

சுட்டியுங் காணவொண்ணுப் பசுவே
சூனியமான வஸ்தை
ஒட்டிப் பிடிப்பாயேல் பசுவே
உன்னை நிகர்ப்பவர் யார் (௧௨)

The Formless Being, O Soul!
Which none can point and show,
Draw near and grasp. O Soul!
Who then will be thy peer ? (12)

தன்மனந் தன்னாலே பசுவே
தாணுவைச் சாராதார்
வன்மர மொப்பாகப் பசுவே
வையத்துரைப்பாரே. (௰௩)

By one's own wisdom, O Soul!
He who the Lord seeks not—
The world will liken him, Soul!
To a hardy barren tree. (13)

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2. cf :—,' Truth which the sage and prophet saw,
Long sought without, but found within,"—Whittier.

3. What avails it to a man " if he gaineth the whole world but loseth his own soul " ?

cf :—" He who has a relish for thee, will he not find sweetness in everything ? and who has no relish for Thee, what can be sweet to him ? "
—Thomas à Kempis.

4. cf :—" He prayeth best who loveth best
All things both great and small "—Coleridge.

5. cf :—சிவன் சத்தியோடிற்செகம் விரித்திடுஞ்
சிவன்றனித்திடில் விரிசெக மொடுங்குமால்."
வள்ளலார் சாத்திரம்.

சொல்லொன்று நற்பொருளாம் பசுவே
சோதியைப் போற்றுக்கால்
இல்லென்று முத்தியிலை பசுவே
எப்பொருளுஞ் சொலுமே. (௰௪,

If thou adorest not, Soul!
The Glory all words connote,
All lore declares, O Soul!
Salvation thou hast none. (14)

N. B.

## THE ADMIXTURE OF ARYAN WITH TAMILIAN.

(*Continued from Page* 271).

The modern school of Siddhanta philosophy, though dating from about the beginning of the 13th century A.D., its founder being the great Meikanda Devar, yet, is the oldest philosophy of the land and is based, as already mentioned, on the principles of the Agamas—the Tamilian Scriptures; and whatever religious beliefs have sprung in India, manifold as they are, they have for their fountain-head this indigenous philosophy of the Tamilian race. We call the Agamas of Tamilian origin, for, first, they profess Tamilian faith; secondly, the God Siva from whom they are said to have proceeded is addressed by the name Dakshinamurti, literally *the god of the south* ;and, thirdly, the place where these Agamas are said to have been proclaimed, is the Mahendra, one of the peaks in the Western Ghats, South of Potiya, lying between Tinnevelly and Travancore, the southern-most districts of India. It is a matter for regret that it is impossible now to adduce more reasons for the support of our hypothesis, as we do not possess any of the Agamas in their original form or tongue. From the existing records we learn enough to be able to assert that there were many other texts of the Agamas, than the well-known twenty-eight. But all of them were engulfed sooner or later into the jaws of time. As Mr. M. Narayanaswami Aiyar says:—"It is evident that the huge body of literature must have perished, for now we have absolutely none of the Agamas mentioned in our extracts except one or two of the Saivite ones." * It is to be noted here that even the one or two of the Agamas, now extant, are only those that were rendered in the Sanskrit language; the remaining ones were never rendered into Sanskrit and were eventually lost.

There were no rival creeds in South India for many centuries past. From the pre-historic times, the pure Saivaism, which was based on the philosophic principles of Agamas, was the only indigenous religion of the land. Subsequently other beliefs as Jainism, Buddhism &c., extended over the south and began menacing the original religion—the Adi Saivam—in every corner. And by the sinister influence of the Puranic literature, the pure Saivism beganto lose its intrinsic purity and to corrupt itself by imaginary legends. Then it became necessary for the Saivites to defend their faith and uproot the anti-beliefs. The proper time came, and the original philosophy and religion revived; and the Saivite doctors began to write the Siddhanta Philosophy. The works of this school are fourteen in number and are mostly of a polemical nature. The technical words in these modern works are mostly sanskrit terms. These terms were used with a purpose, since the Saiva doctors had to refute the doctrines of other beliefs and philosophies which were invariably expounded in sanskrit. The use of such terms was necessary, therefore, for ready comprehension. and the avoidance of mutual misunderstanding. Besides, from the Puranic period downwards the influence of Sanskrit had become so great that people began to entertain the wrong notion that the Sanskrit language was divine and eternal, and that the Vedas written in it were the sole source of all knowledge. Thus the northern tongue exercisedan influence and a superiority over the Tamilian tongues, like Latin in Europe in the middle ages; and it became, in a like manner the prominent, sacredotal tongue of the land. It is no wonder, therefore, that even the Tamilian philosophy received the Sanskrit name "Siddhanta," Truth Proven."

The system of the Siddhanta philosophy is based on the fundamental Axioms *Pati*, "lord," *Pacu*, "soul," and *Pacam*, "bond." These are the three categories of the Tamilian philosophy. What the nature, scope, and relations of these three categories are, how *Pacu*, "the soul" is bound by *pacam*, "the bond," and how it gets rid of the *pacam* "the bond," and reunites with *Pati*, "the lord," is fully explained in the philosophy.* The development of this Tamilian thought can be traced back to its source. We find in the texts of Tevaram and Tiruvacakam—

* *The Light of Truth* Vol. IV., p. 136.

* "The Saiva Siddhanta system is," says Dr. Pope, "the most elaborate, influential and undoubtedly, the most intrinsically valuable of all religions of India. It is peculiarly the South Indian and Tamil, religion; and must be studied by every one who hopes to understand and influence the great South Indian people........ Saivism is the old pre-historical religion of South India, essentially existing from pre-Aryan times, and holds sway over the hearts of Tamil people. But this great attempt to solve the problems of God, the soul, humanity, nature, evil, suffering, and the unseen world, has never been expounded in English. Its text books (probably its sources) exist in Tamil only, and in high Tamil verse which is often made to set purpose obscure and difficult."

(Tiruvacakam, Introd. Note XI.).

hymns of fervid love and devotion—the same philosophic teachings exhibited. The authors of these hymns belong to a period antecedent to that of the Siddhanta school—a period somewhere between the 2nd and the 12th Centuries A.D. If we look back still further we find that the same subject is taught in the great 'Tirumantram of Tirumular' the Tamilian sage and philosopher, who lived about the 1st or the 2nd Cent. A.D. The eminent and philosophic work, Tirumantram, is a condensation of the Agamas, as declared by the sage himself. From this we understand that the Agamas were in existence before the time of Tirumular. Thus the stream of Tamilian thought may be said to flow without any interruption from the Agamas to the Siddhanta school, through the channel of Tirumantram and the Tamil Hymnologists.

*Agama* is a collective name given to a group of philosophical, religious and devotional works, and means *revealed.* It is the oldest, Tamilian scripture in the land, the names of authors of which have not been made out as they have long been forgotten. Our ancients believed that the Agamas were revealed by the God Siva himself on the ground that no human authors were traccable for those books unlike the hymns of the Rig Veda where each hymn has its own author. We have already shown that Siva was, from very early times, the God of the Tamilians colonizing Southern India while their Northern brethren were, from the beginning, worshippers of Surya in the North till the Southern Muni, Agastya, went and preached Saivism. There is every reason, therefore, to believe the voice of tradition—that the Agama literature like Saivism itself, had its origin in the South and that also in Mount Mahendra, as recorded in our ancient works*

* There are many passages in Tiruvachakam declaring mount Mahendra as the place where Agamas were proclaimed and Mânikkavâchagar addresses, in this connection, God Siva as "மந்திரமாமலை மகேந்திரவெற்பன்." Lord of the hill Mahendra—mountain of mystic utterance; "தென்பாண்டிநாட்டான்"—"Dweller in the Southern Pandi-land" etc. Mount Mahendra is also called Mandira Malai (மந்திரமலை) "mount of mystic utterance." The native name of the mount is *Kuru wai* (குருவாய்) "the abode of the divine teacher', *wai* denoting a place may be compared with the word *wai* in the name *Alai-wai* (அலைவாய்) "the place of waves," a town on the opposite coast of *kuruwai*, with its sacred temple of Murugan or Skanda. From this temple it received another name known as Centil or Tiruchenthur.

The mount Kuruwai or Mahendra was, we suppose, the earliest abode of Siva, which name was in later days transferred to one of the peaks of the Himalayas by Sanskrit writers, under the belief that the "Northern Mountain" of the Satapatha-Brahman was not identical either with mount Potiya or more probably with Sriparvatam on which the ark of Manu [Tam. Muni] is said to have descended. When the Agamas and the traditional legends of the South were copied by the northern writers, every event that took place within the confines of the Western Ghats of South India, was represented in their works as happening within the Himalayan region.

Though the birth place of the Agamas is said to have been Mount Mahendra, we have no reason to hesitate in believing that the Tamilians brought these Agama doctrines with them from their native land Accad, subsequently called Babylonia and Assyria. It is a well known fact that the object of worship of the Assyrians was Siva. And we hope that many of our readers will be acquainted with a fine article that in the *Madras Mail* two years ago from the pen of Mr. Charles Johnston in which he gives the derivation and the history of the word *Uma* and traces it to the Assyrian tongue. Moreover, the three categories *viz.*, pati, pacu and pâcam of the Tamilian, have parallels in the Christian Holy Scriptures which also had their origin in the ancient Tamilian land. In the book of Genesis, we read a description of the Lord, the Man, and the serpent standing face to face just at the commencement of creation. The three Tamilian categories are the respective and equal representatives of the three *Padarthas* or entities of the Christian Bible. Serpent stands there for *pacam*, Indian literatures too represeut *pacam* as serpent. In the Ramayana we read of Indrajit throwing down the *Naga pacam*, "serpent bond" on Rama and Lakshmana which induced in them, a state of deadly unconsciousness. Pacam, "bond" (malam or evil) is as poisonous as serpent and ever binds down the soul. It is only by *Pati's* grace that the *pacu* "the soul" is enabled to get rid of the *pacam.* The Tamilian God Siva is often represented as one wearing serpents on his person. The case is the same with Vishnu who, as is well-known, sleeps on a serpent. The emblematic meaning of God with serpent is this :—*Pacam* submits to *Pati* and cannot overpower Him, as pati has control over *pacam.* But the Puranas have their own stories built upon this allegory. The worship of serpents among the ignorant is greatly due to these unhealthy Puranas.

There is a notion that the Agamas had their source in the Vedas ; and there is a saying "வேதம் பசு அதன்பால் மெய்யாகமம்," 'the Veda is the cow and the Agama is its milk.' It is clear enough to a scientific student that the Agamas and the Vedas were different writings belonging to different creeds and races. There is a striking contrast between the two bodies of texts. The Vedas treat of the worship of elements and are in support of Polytheism : the Agamas contemplate the Supreme One and builds up monotheism. It may also be inferred from a glance at the Puranas that there was great antagonism between these two bodies of texts. Mr. M. Narayanaswami Aiyar in the introduction to his English translation of the Mrigendra Agama, thus observes.—"From the little I have seen of them, they (the Agamas) seem to be opposed to the Vedas and almost aspire to arrogate to themselves a position much superior." The fact need not surprise us that the Puranas extol the Vedas at the expense

of the Agamas. The reason for this is simple and clear. The authors of the Puranic Literature had, as we have elsewhere pointed out, mixed up Vedism with Tamilism and wrote down the works of the Pantheistic Puranas, in support of their composite heresy. The Vedas became tools in the hands of this new set of people who made them serve their purpose. In the Vedas the text was nothing, the interpretation was everything unlike the philosophical Tamilian Agamas. Thus in cases of differences between their pantheistic view and the deistic Agama doctrines there was no other go for these Puranic writers than to make slight of the Agamas and declare them as of lesser authority than the Vedas. Moreover, the absurdity of stating that the Agamas had their source in the Vedas vanishes before the fact that the Agamas had existed in the Tamil land long before the advent of the Vedism.

It may be easily understood from the Mahabharata and other works of an ancient nature that Saivism was the popular religion in Northern India at the time of the Great War. The similarity between the Gita and Siddhanta points to the fact that both had a common source *viz.*, the Agamas. Krishna's words in the Gita "The whole universe is pervaded by me in an unperceived form. All entities live in me, but I do not live in them. Nor yet do all entities live in me," clearly indicates to us the absence of that dogmatic untamilian assertion in the Gita that "there is no individual Atma and Atma is God." And after the Mahabarata War when the Aryans entered the Gangetic valley and mingled with the more refined Bharata nation, they had every facility to learn the speculations of the Tamilian philosophy and religion and consequently their minds had become well prepared to receive the new teachings. Even in the Punjab, time and society made them adopt some of the Tamilian tenets. However, when we consider the change which came over the meaning of the word *Asura* which once meant *lord* and which was used by an Aryan in addressing the Tamilian and which subsequently changed its meaning to "the enemies of the Gods," we clearly see that there was great rivalry and jealousy between these two nations at an early period. There is nothing to surprise us when the traditions and legends tell us that in every religious or secular struggle the Asuras had always the upperhand. But when the Aryans crossed the Sutlej and settled, first, in Kurukshetra and then in Kosala, though their religious rites and sacrificial performances increased and attained a more pompous character, and though Brahmanas were written elaborately detailing those rites and performances, yet, the Aryan mind unsatisfied with all those meaningless rites and sacrifices, had a thirst for a higher truth. And this long-felt want was supplied by the Tamilian Deism which they learnt from their brethern by free social intermingling and intercourse. In course of time wiser men like Yajna-Valkya, Goutama A'runi, Swetaketu A'runeya, Gargya Bâlâki and others who were honest seekers after truth rose among the Aryan people, became sincere disciples of the Tamilians and learn the Tamilian speculations at their feet. Henceforth the Aryan began to shake off his old faith and became a convert to the Tamilian rationalism. Thus we see that a period of 300 years had elapsed since their entrance into the fertile countries on the Gangetic Valley before the Aryan mind was prepared to receive readily the new faith. Here begins a new era in the Aryan History and a second stage in the history of their mental progress. Hitherto they were people of a smoky Vedism; now they became men of philosophic speculations. The Upanishads infused out and out with the Agama doctrines mark this new career in the history of the Aryan advancement, which dates from about the 1200 B. C., and the fact is thus recorded, "This knowledge did not belong to any Brahman before", "It belonged in all the lands to the Rajanya alone".

The story narrated in the Kena Upanishad, one of the ten oldest, gives a clue to this transformation of faith. Immediately after a great victory over their enemies, the Gods, Indra, Varuna, Mitra, Vayu, Agni and others, intoxicated with triumph and conceit, were pondering over the event and their own greatness. Presently at the spot, appeared, so the story goes, an unknown person with a majestic countenance, not regarding the grand occasion, nor minding the conceited gods. Surprised at this intrusion, the gods began to enquire of him. God Agni was first sent up for the purpose, and accordingly asked the intruder "Who are you?" and the reply took the form of a repetition of the same question. The messenger said that he was the mighty Agni and could consume the whole world in no time. The stranger asked him for proof on a straw lying before him. The Agni tried with all his might to consume the rush but in vain, and so returned with disgrace. Thereupon, the other Gods went to this alien, one after another, to try and find out who he could be. Each, having failed, returned disappointed. The *yogi*, suddenly disappeared from the scene. The Gods were thunder-struck with the strange vision and began to think as to his nature and whereabouts. Then appeared before them the gracious *Uma*, and made Indra and others understand that the one that appeared to them erewhile was none else but Pati and explained to them the nature of Pati—the *supreme one.* At the presence of Uma, "the Grace", the Gods felt their ignorance, understood the nature of the Supreme Being and acknowledged Him to be the only Pacu-Pati, "the Lord of the Jiwas," and themselves to

be Pasu. Uma, referred to herein as we have elsewhere explained, is only another name for the "Divine Grace"—the Spirit of God. As Manikkavachagar says, " without His Grace, none can approach His Feet." *

From the above story, it may be inferred, how the Aryan polytheism with its countless gods was set aside, and how it was supplanted by the Tamilian Rationalism with its worship of the One Supreme. As a consequence of this, the Brahmana literature died a natural death with animal sacrifices, and the Agamas with their temple worship became prominent among the Aryan converts as they had been even with Tamilians. Thus the temple-worship of idols, the striking feature of the Tamilian monotheism replaced the sacrificial rites of the Aryan creed. And the Aryans came to find the Temple more sacred and venerable than their sacrificial grounds where all earthly pompousness and irreligious drunkenness used to be indulged in. But the Tamilian Temple, or as it was called by them " The House of Lord", was a place where devotion, humility and unselfish love were practised. The Aryan sacrificial rites were outward practices devoid of that devotion and humility which characterized the Tamilian heart. ' Deed without love profits nothing' is the teaching of Tamilism. Sage Tirumûlar proclaims thus :—

> " என்பே விறகா இறைச்சி யறுத்திட்டுப்
> பொன்போற்கனலிற் பொரிய வறுப்பினும்
> அன்போடுருகி யகங்குழைவார்க்கன்றி
> என்பொன் மணியை எய்தவொண்ணாதே."

" Only to those of soft hearts, whose minds are melted by divine love, the Lord, the gem of my soul, is accessible, and not to others though their flesh should be cut off and be burnt up in the sacrificial flame with their bones serving as fuel."

There is no trace in the Vedic hymns of the temple worship. The Aryan worship of gods was, as we have already seen, in the form of bloody and spirituous offerings performed on the banks of rivers, in groves etc. Such kind of worship is still in vogue among the rural people, in the north as well as in the south, who make offerings of animals to their gods, as goats, cocks etc., such animals being beheaded in front of the altar, and feasted upon by the sacrificers with the spirituous drinks offered therein. Such oblations are thought by the rural and illiterate people as necessary to propitiate the dreadful Durga or Kali—the Aryan tutelary deity of the North and to gratify the meek Aiyanar or Aiyappa—the village guardian divinity of the South. We see also that offerings were used from very early times in the feasts performed in honour of Velan or Murugan—the Tamilian war-deity. It is difficult to decide now whether the Tamilians borrowed this mode of worship from the Aryans or *vice-versa*. Be that as it may, it is a well known fact that such bloody sacrifices were in use among all the ancient nations quite independently of any alien influence ; the only difference between the old form of Aryan sacrifice and the present form being that the former was much grander, in that huge animals such as *horses, oxen etc.*, with the intoxicating spirits of soma being offered in an expensive style.

From the arguments above shown, we clearly see that temple-worship and temple-building were not a part of the Aryan religion, but only confined to the Agama literature. And the Tamilians had, from very early times, temples for their worship and these were called by them "Koyil" " House of Lord", " *Bahel**" " gate of God". The common feature of the architectures of the Tamilian temple and that of the Babylonian and the Assyrian indicates their common source, and shows that the Tamilians had known the art of architecture even in their native land and perfected it in India. And this fact caused many early writers on the subject to conclude wrongly that the Tamilians might have borrowed the architecture and sculpture of their temples from Babylonia and Assyria, as the writers were ignorant of the history of the Tamilian race. Nevertheless there is a more serious error in the study of Indian architecture and sculpture when Europeans say *that the arts began in India only with the Buddhist era.*

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* The Puranic account of Uma as a separate goddess and a daughter of the Himalayas and that as a re-birth of Sati, the daughter of Daksha, and of the marriage performed between the god Siva and the goddess herself are fanciful creations of the Puranic writers.

The learned saivites explain the word Siva as a compound of and *Siv* and *a* meaning "goodness and grace", or as it is personified " the God-head with Uma inseparable. The radical root of Civ is Ci or Ce : and Cev or Cem, " good" or " right", are from that radical. *A* in Civa is the contraction or properly the initial of *Arul* (அருள்), " grace". Thus *Civ+a* comprehends the two meanings " goodness and grace" combined together or one God-head in two persons as Civ and Uma, From this Tamilian aspect of philosophy originates the Sanskrit name Arddhanârisan, "god having a feminine form in half of his body". Thus every Tamilian philosophic or subtle idea had for it a rough term in the Aryan tongue.

It is common among people to personify the names of qualities and epithets of the Supreme Being. And in the long run, this mere personification becomes a reality. Henceforth, they are imagined and worshipped distinctly and separately in total forgetfulness of the original. Thus, where there was one god there now have come into being several. Accordingly we see the Tamilian Supreme One, "goodness and grace" combined, as Siva and Uma personified, being imagined and worshipped separately by the masses at the present day.

* For *Bahel* Vide, Vol. IV. P. 124 of this Magazine.

This misconception originated from the absence of any mention of the subject in the Vedic literature. But we have traces of mention of the Tamilian temples in the Mahabharata and other ancient works. The Mahabharata informs us that Arjuna the hero and the great devotee of Siva, went more than once to Kailas—the abode of god siva, to implore the Divine assistance, in his difficulties; and his faith gained for him the divine Grace and the opportune help of Siva. Here the Kailas indicates, we venture to say, nothing but the temple of the Tamilian god, in one of the adjoining hills, near the battle-field of Kunkshatra, for, we read in the same work that on a certain night during the war, he went to Siva's Kailas with krishna and returned to the battle field before dawn. Kailas is we maintain latterly nothing but a modification of the Tamilian *Koil*. A wrong idea has begun to be cherished that the sacred kailas is situated on one of the peaks of the Himalyas. The Saivaite Saint, Apostle and Poet Appar, drawn by an eager desire to find the abode of Siva, made a search among the peaks of the Himalayas, with great energy and zeal, but never succeeded. After a long journey the great man entered the uninhabited and scarcely penetrable forests and mountain tracts of the Himalayas, ascended higher and higher till his feet became sore and useless. At last locomotion became impossible; but his love and desire for seeing God in the Kailas never lessened. God Siva was much pleased with His Servants' fervid and pure piety and faith, appeared before him in disguise, dissuaded him from his attempt and bade him return back to the Tamil land, where, he said, that the desired vision will be granted at Tiruvayar. This event in Appar's history shows us that Kailas does not represent a particular mountain-peak but any sacred place wherein the glory of Siva can be manifested. It was usual with the ancient Tamilians to select places of worship on high mountains and maginficent hills. This custom was also current among the ancient nations of Western Asia. We read in the book of Exodus that God often appeared to Moses as fire and light with thunder and lightning, on mountain-tops. The idea of selecting places of worship to the Most High on the highest mountains, impresses the human mind with ideas of sacredness and elevation by their inaccessibility. This Tamilian system of worshipping God *Siva-Uma*, in the highest places and of erecting temples on mountains and hills for the androgynal Deitygave origin to the Sanskrit terms *Girisa*, "The Lord of Mountains", for *Siva*, and *Pârvati*, "The Lady of Mountains", for *Uma*". In most of the hill-shrines, the Siva Linga, the symbol of the object of worship is but "the hill top in its origin", as it is in Sri Parvatham and in Tirigudasalam or Kuttalam, two of the most sacred hill-shrines in the south [*vide*, the beautiful article on Sri Parvatam, in the *Light of Truth* Vol. iii, P. 214.]

Now turning to the subject. We observed that the Aryan, by his intercourse and admixture with the Tamilian of the Gangetic valley turned fromthe polytheistic idea of his *forefathers* to the theistic idea of the Tamilians. Henceforth, though the worship of Vedic Gods and the rites of Brahmanic Sacrifices fell into desuetude, and a complete change came over the ideas of the Aryan people, yet the Aryan instead of giving up the old Vedic hymns and Mantras, the utterances of his forefathers, for which he had a great regard, gave them new meanings in accordance with the Tamilian views and used them in addressing the Supreme One. Thus the hymns once addressed to the Sun, the Moon or the Agni, *viz.*, "I adore thee, O Sun", mean, accordingto the new dispensation 'I adore Thee, O Supreme, Who Is Present in the Sun', In short, we may say that the Aryan reached the point of saying that the various Gods of the Vedas were only different names of "That Which Is One" Thus "the Aryan passed from Nature up to Nature's God". For this complete change and transformation of ideas of the Aryan nation, the Aryans are indebted to their brethern—the Tamilians with whom they coalesced and became one with them.

D. SAVARIRAYAN.

(*to be continued*)

## ON MEDITATION.

Before proceeding to consider what meditation is, and how it is to be performed, we must have some clear notions as to why it is to be performed, and by whom. These considerations demand the recognition of some fundamental postulates, without which we cannot proceed. These are the postulates by which the Universe is constituted. Do we recognize a body? Do we recognize a soul? Do we recognize a God? If, according to the materialistic notion, the Universe is all body (or, in other words, matter) and no more, then the meditation of such a person must be of the hedonistic kind. If however a soul is recognized, and its union, somehow, with matter, and if one wishes to realize this soul in its integrity and virginity, his meditation must be shaped on such lines as would bring about a disentanglement of the soul from matter. Thirdly, if an all ruling power be recognised, a power which is intelligent, and benevolent,

a power to which matter and soul are subordinate, or on which they depend, the meditation for such a person must differ from that which is fit for the mere body-and-man, or for the body-and-soul man.

2. We shall briefly consider each class. Take the hedonist or the mere body-man. His meditation must necessarily be confined to the pleasures of the body, and the ways of meditation for him are the ways of the world, the ways by which one can secure every comfort and happiness of the body. This is a typical man who has neither soul nor God, and therefore no morality forms part of his programme of life. This man is known among the Indian theologians as the Lokâyat; his theory of meditation is how best to serve the body, and how best to obtain the requisites to promoting that end. His theory and practice are put into a Sanskrit couplet:—

భస్మీభూతస్యదేహస్య పునరాగమనంకుత ;
తస్మాత్ సర్వప్రయత్నేన ఋణంకృత్వాఘృతంపిబ.

When the body is reduced to ashes, there is an end of it; and therefore eat while it lasts,—to-day—; borrow, eat; steal, eat; murder, eat; and eat and enjoy to the very full; to the bursting point, it does not matter.

I have known it related of a certain person that he had a hundred rupees, saved at great trouble. It entered into his head to enjoy it, to the last pie out of that amount.

He ordered rose-water for his bath, a sumptuous dinner, and a dancing-girl. He went through the bathing process, then dinner, and the rest of the programme, which he carried out to the very end; and he realized his ideal, what ?. What, he had immediately to be consigned to the crematorium, and భస్మీభూతస్య దేహస్య పునరాగమనంకుత్:, must have been the formula for his meditation, supposing he did really survive the body, and supposing he had that in the body, *viz.*, consciousness—which is something different from the body by the bye—so that the formula may be the text for his consciousness to dwell on.*

2. Such a man is *prima facie* under a delusion. The very fact that he thinks is a protest against the mere body-theory of the universe. Never mind any theory. How is it found in practice ? Here I read an extract from an article "the Search for Happiness", published in the "Herald of the Golden Age":—" How much we may learn from the experience of the *blasé* of the man who has drunk of life's pleasures and dregs, and has come to the conclusion that it is all vanity and vexation of spirit, that life when employed solely in the search for pleasure, becomes an intolerable burden. And yet the majority of people refuse to take the lesson to heart, they refuse to profit by the experience of those who have travelled the same path before them; every one must himself taste of the bitter cup, each must ring the changes of pleasure after pleasure, of desire after desire gratified, until he likewise finds that there still remains an aching void, there still remains a heart's yearning unsatisfied. Lured on by desire, the modern world in its eager search for happiness pursues a phantom, a mere will-o'-the-wisp.

" Can all the riches of the wealthy confer upon them the priceless boon of a contended spirit ?. And when a man has reached the pinnacle of his fame, or the goal of his life's ambition, to obtain which he has sacrificed his whole life, is the happiness and satisfaction achieved of anything more than a transitory nature ?".

We shall therefore take up the body-soul man. This man's ideal is to realize the soul-part of the body-soul union more than the body-part. He therefore strives to cast off the encumbrance, *viz.* the body, and stand by himself in his soul, or stand in what is called soul-isolation, or, as it is termed in Sanskrit, *Kaivalya*. What the kind of meditation is for this man, we shall consider later.

3. There is a third-class of persons to whom the constitution of the universe by the two only postulates body and soul, is not satisfactory, and fails in many respects. They prefer to have a third postulate, which is known as God. To this man, meditation again is different, and how it is we shall consider later on.

3. The fundamentals must always be clear before building any theory, or laying down any rule of

* The above paragraph might prove a source of despair to such of our readers as are particular about taste and elegance in style. But we would console them by saying that it is of a piece with Mr. A. G's. previous effusions. In his enthusiasm for fluent preaching he often forgets the fact that he is writing in English. The only way we can satisfy ourselves and our readers will be by stating flatly that he writes in *Alkondavilliese*! ED.

conduct. Here are the three fundamentals, body, soul, and God. In Sanskrit they are known as the *Tattvas.* We have to post ourselves up thoroughly as to this first, in all our spiritual researches, and then, and then only, we shall know how to act. Wisely did our saints say: తత్త్వజ్ఞానాత్ మోక్షః. If, of the three Tattvas stated, one believes in one, or two, or the three, or taken in combinations of two or three at a time, that becomes his తత్త్వజ్ఞాన, that his ideal, and the course of his conduct depends on the ideal to be pursued and realized. తత్త్వత్రయము, we may here say, is a work, which the Visishtadvaitins read as the first thing

4. To say what we have to say on meditation itself, we must for this evening, take up the God-believer only, or properly speaking, he who recognizes the three Tattvas of body, soul and God (*achit, chit, Iswara*).

This man's ideal is realization of God. To him, he who wishes to realize God is his own soul, and that realization involves the overcoming of the bodily bondage. Meditation for this man thus becomes of a two-fold kind, the one concerned with the body, the other with God, his soul standing between. We shall consider this point later on.

5. What is meditation? That is the question we shall now consider. It is fixing thought, or attention on some one thing at a time to the exclusion of others. It is the process of fixing attention. Fixing attention necessarily implies the negative process of turning it from wandering; fixing being positive, our people in the Yoga-Philosophy, define meditation as చిత్తవృత్తినిరోధ, or to get the mind to cease from rapidly passing from one state of consciousness to another. *Fixing attention,* we have said; and therefore put it not down for sleep.

6. Now, to the God-believer, this fixing is, as already stated, of a two-fold kind. Fixing on the body on one side, and fixing on God on the other side. Fixing on the body, is to dwell on its infirmity, and its corrupt, transitory and changeable character; and fixing on God is to dwell on His perfection, and His holy, eternal, and lasting character. There are various ways laid down how to do it. But we have to consider an important aspect of the question, viz: the purpose or aim of meditation.

7. The aims are of three kinds:—Perfect carnal satisfaction for the soul, on this earth, or in other superior globes of the universe, where satisfaction is enhanced so many more fold, (2) realize one's one soul, *kaivalya,* or *Atmanubhava* (3) realize God or Brahmânubhava. A recognition of all the three Tattvas under lies the realization of any one of these three aims. He is the God-believer therefore in every case. He believes in God, worships Him, and obtains his wishes. The difference in the aim is a difference in the method of meditation, and now understand that the most signal feature between the God-realizer and the other two classes, is that when he searches for God, it is to find God, but the other two classes search for God to obtain their wants, viz: *Aisvarya* or *Kaivalya* as the case may be, and desert God. For God is no more wanted. God, it is stated, is very dear to the God-aimer, and not dear to the wealth-aimer or soul-aimer.

8. In the light of the above remarks, you will now be able to understand the following passages of the *Gita.*

Pp: 243—246.
Pp: 262—272 *

9. The methods of meditation for each class of devotees are briefly laid down. For exhaustive treatment, you may refer to the Upanishads. But we shall now make some remarks on the practice of meditation. We have in a rapid manner, considered its theory, and in doing so took up the case of the God-meditator, and let the rest of our paper be devoted to a concise statement of how practically the God-meditator may meditate.

10. The meditation in practice consists of five parts. Any one part may do, or all the parts together, or one part after another in succession, as may suit the constitution and mental status of the meditator. These five parts are:

(i). Meditation on God's *svarûpa* or essential nature.

(ii). Meditation on God's *rûpa,* or ideal mental images of bliss, or concrete images, executed in the best style by our artists, instituted in temples or elsewhere.

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* May we request Mr. A. G. to edify our readers as to the edition of the Gita he had in his hands, while delivering this lecture from the pulpit? Ed.

(iii). Meditation on God's *Gunas* or His perfect attributes., వశీవ దాన్యోః.

(iv). Meditation on God's *Vibhûti* or His manifested glory.

(v). Meditation on God's acts.

11. Now, mark, that meditation on God's *Svarûpa*, is subjective and is of the most abstract kind and intellectual. Meditation on His *Rûpa*, may be either subjective or objective. Meditation on His Attributes is subjective and emotional and *Harikirtanas* and *Bhajanas* belong to this class. Meditation on *Vibhûti* is objective and constitutes Natural Religion. The objective half of the *Rûpa*-meditation belongs to this, but it comes under artificial religion, so to say. Meditation on Acts is subjective-objective and constitutes Purana-readings, and Harikathas, in which meditation on the Gunas or Attributes of God is involved. This is the most happy kind, and suited to the intellectual classes. The artificial *Rûpa* meditation is suited to the masses; but as external aids to mental worship, it is suited to all. Hence our Temples. (How many in Tanjore, alone for example). There is no time for exhaustive treatment, and so let us wind up. Those who would wish to study the subject more technically are invited to study the Vedanta Sutras. One Sutra which bears on the subject is జీవముఖ్య ప్రాణలింగాన్నేతిచేన్నో &c. There are ways of meditation laid down, for one to mount up from the most concrete or objective to the most abstract or subjective. But we must refer you to the Vishnu Púrana 6th. Anka, Khandikya, and Sri Bhagavata, XI, 14.

12. The God-meditator who is the God-winner, we said, has to meditate on the body, and meditate on God. The soul stands between and is the meditator. When he meditates on the body, he has to think of it as corrupt and all the rest of it, and think of his soul as become corrupt in contact therewith, when he meditates on God. He has to meditate on Him in the five-fold manner above stated, and think of his own soul as divine in contact with God. This two-fold contemplation is analizable four-fold, *viz.*

(i) thinking on body's nature exclusively.

(ii) Do. on soul's nature as in contact with body.

(iii) Do. on God's nature exclusively.

(iv) Do. on soul's nature as in contact with God.

ALKONDAVILLI G.

*(To be continued.)*

## Notes and Comments.

(*Continued from page* 112.)

A dust storm of false analogies cannot blind one into acquiscence in what Mr. Pillai regards as a proven fact. In the science of philology, both phonology, ortheopy and etymology must be duly considered before we can close with any newfangled theory. We cannot suppress a smile at Mr. Pillay's efforts to drive us panic-stricken from the field by scaring us with his army of unscientific and futile analogies. Here are some of the astounding statements, "The Tamilian God Siva or correctly Chiva is evidently the same as the Chaldaean God Javeh, the name by which the Almighty God was known to Abraham the Chaldaean". To begin with, the term Chaldean is more geographic than ethnic or linguistic. If we are correct in believing that Mr. Pillai means by Chaldeans the God worshippers who occupied the land of Chaldea, we should substitute Assyrians, Cushites, Elamites, Accadians, Sumerians or Gramaeans in place of the Chaldaeans. The word for God in the Assyrian language is Ku, but the (cunieform) character representing it ideographically had originally the form of a star, and was pronounced *an* when employed as a syllabic sign, because in theChaldaean (Elamite) language the word for God was Annap. Mr. Pillai does not know the lingual relationship of the languages which were spoken in the ancient Tigro-Euphrates basin or the anthropological affinities connecting one race with another of the swarms of nondescript migrations that swept over the country known as Chaldea. We have not the time to speak about these points here, but we will refer Mr. Pillai to the books published of late years by Assyrian scholars and Babylonian antiquaries. What we spoke above is the word for the God as opposed to the many Gods which occupied the vulgar pantheon. God *Assur* of the Assyrians is one of them. The Goddess Ishtar of Ninevah and the God Dagon which the Assyrian emperor Aasur-nasir-pal set up in his palace belong to the same congregation. The moon-god which Mr. Pillai learnedly refers to is a Babylonian Demon. He is a bearded man sitting on a chair with the melancholy moon standing at an angle over his head. The Babylonians had also a Sun-god. (*Samash*).

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Yaveh is a purely Hebrew word. It is as much a Cushite or Elamite word as the Tamilian Murugan belongs to the vocabulary of the south sea Islanders. Indeed it is quite in consonance with their rituals and customs that the Tamilians should claim kinship with the Australasians or the Cape Negroes.

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It will not be without value to point out that philological and racial problems are entirely distinct. Racial kinship cannot be based upon linguistic affiinities. It must be judged from a study of the anthropometric data from whatever point of view they may be sought. Study of the cephalic index and of the various other characters which throw light upon the configuration of the skull, study of the character of the hair of peoples claiming racial relationship, may be pointed out as some of the many methods in whicha solution of the difficult problem of racial relationship should be attempted. In the same way lingual similarities can at best point only to the origin of languages apart from that of the people who spoke them.

The Tamil *Chiva* is a corruption of the Sanskrit *Siva* and the meaning of that word in Sanskrit is patent. Accadian heirlooms and Egyptian mummies need not be brought in to solve these obvious questions of plain borrowing. The indigenous Tamil word for God is *Kadavul* which was invented after the Tamils were brought into profound contact with the Sanskrit-speaking Aryas. *Murugan* is a Tamilian Divinity and his genesis both philologically and mythologically has been described in the columns of our journal more than once.

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But the real knotty question is what the Tamils meant by the God Siva and what the Aryas meant by the same word, who the God was among the Tamils, upon whom the honorific title of Siva was in later times foisted, and what the Sanskrit speaking Aryans of the Northern India meant by that sacred name. This point can only be settled when a concordance for this word shall be prepared showing the earliest uses of this word in the classical works of both the languages about whose authenticity and dates there will not be a shadow of doubt. The research will be herculean and must be attempted sooner or later.

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It will be silly for instance to connect the Assyrian *Assur* and the Vedic ASURA and the Tamilian *Kadavul* and the English *God-of-all*, because the sets of words sound similarly in our ear. In such cases we must be thoroughly acquainted with the *Magna Charta* of the sciences of comparative philology and mythology. Each group of languages is governed by its own inexorable phonetic laws and linguistic methods, and if there should be a borrowing between two groups of tongues known for their dissimilarity and disparity, it would be according to methods philological which shared the temparaments of the phonology and etymology of both the groups. *Japan* may become *Yappan* in Tamil, *Japam* may become *Chapam* in Tamil. *Diametron* may be transformed into *Jamitra* in Sanskrit. But what are the phonetic laws we should generalise from these examples? Are we to at once say that the Tamil *pottal* came from the English *bottle* and the Tamil *pâttai* came from the English *battle?* Are the principles regulating the transformation or borrowal of words of any use in scenting any similarity of meaning between them? The voice of the science of comparative philology gives a lie to this presumption. Verbal kinship cannot mean kinship of meaning and *vice versa.*

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We have been supplied with a wall Calendar containing also advertisements of watches by Messrs. G. B. Naick. It is good in its own way though the truth must be told that it cannot stand comparison with even the third rate Calendars published in Madras. We wish that better fonts and blocks were used and a neater ink employed to print the wall Calendar. We don't speak this in any disparagement, for Messrs. Naick's Calender may be a god-send compared with the rest published in Bombay. Wishing hardly to belittle its value, we hope the Calendar for the coming new year will be published in a way worthy of the name of the great firm whose articles it is meant to advertise

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We are glad to announce the completion of the translation of the *Sivagñána Siddhiyar* in the pages of our Journal. Our Siddhantic Brethren need hardly be told that the above work is one of vital importance and forms as it were the most authoritative scholia on *Sivagnana-bodham.* The tripod of the Siddhantic Scriptures being constituted of *Sivagnana Bodham, Sivagñana Siddhiyar* and *Siva Prakásam, par excellence,* it is our intention to tackle the third treatise before long and unlock the spiritual treasures it contains for the benefit of our readers. The *Siddhanta,* as its name implies, is the conclusion or the ultimate philosophic judgement based on the eternal inter-dependence, and the relative Metaphysical status of the three main, categorical, axiomatic Units perceived by the Human Reason; and this conclusion has been reached by the Dravidians after minutely passing in review every imaginable speculation or trend of thought engaging the attention of India from times lost to memory. In contradistinction to the other faiths of the intellect and the heart, the premises of the Siddhanta is laid on the *terra firma* of human reason, and not merely on the credulous play of human emotions. The attitude of our philosophy is thoroughly agnostic to start with, and aided by the light of rationalism it examines the various pit-falls and difficulties that are indissolubly wound up with other solutions of the problem, till at last the human mind is led to see the utter futility and emptiness of crude mental gymnastics and the soullessness of verbal disputations and to embrace with complacent triumph the *Ultima Thule* of all philosophy. Such is, in brief, the uniqueness of the attempt of the Siddhanta to unsolve the world-enigma. We shall shortly see our way to publish the translation of the *Siddhiyar* in a neat handy volume.

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Prof. Sundram Pillai wrote of St. Arulnandhi Sivachariar as a pronounced dualist. When Mr. J. M. N. pointed out to him that he was not so and that St. Meikandun and his followers called themselves 'Adwaitees' and even so late as St. Tayumanavar he was called "அத்துவிதமெய் கண்டான், he replied as follows.

"The English terms we use to describe native systems of thought cannot but be misleading to some extent

I agree with you in thinking that our Saiva system is something more than dualism as we generally take it to be. We must wait for the day when there would be a work like zeller's on Hindu Thought to discuss all the minor shades of distinctions that characterise the schools of Indian Philosophy. In such a work, the Saiva School *will surely take the foremost place*, and your work on the first product of that will then alone be estimated in all its worth." (Letter dated 11th July 1895).

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We are extremely pleased to invite the attention of our readers to the good work which our Brother, Mr. N. Pichai Pillai, Pensioned Tahsildar at Vedaraniam, Tanjore Dt., has been doing, alone and unassisted, in that remote corner of the "Garden" of the Madras Presidency. Vedaraniam as our Brethren will be aware, is only another name for the Tamil "Tirumarraikkâdu," a place of much-cherished veneration and worship for all devotees of the Siddhanta. The miracle of the opening of the Temple-gates by the fervent outpour of hymns from the lips of one of our Santâna Gurus, is an event which carries with it not only the thrill of divine awe in the mind of the spiritual pilgrim seeking for the "Holy Acre," but also the vaster interest of the Archaeologist in the blessed spot. It is further a place which was the source of inspiration in his younger days for Tayumâcavar, who was born and bred up in its ancient surroundings. The Poet Arunâchala Kavi who has immortalised the sacred epic Ramayana in sweet melodies was a frequent visitant of the shrine. That it had a peculiar charm and ultra-terrestrial importance in the eyes of every one of the Siddhanta Evangelists would be plain to even a casual reader of Tamil sacred literature. Though its ancient glory beams out upon us when we look into its past history, the nature of the spot at this day is shockingly different. The ancient, venerable temple still stands there in the heart of the town attesting to its old-world importance. But it no more breathes its ancient spiritual majesty, it has fallen as low as the Lucifer, and the Sanctum has become a brothel and den. The spiritual guardians of the temple have sunk to the lowest levels of abomination, and the secular authorities, far worse. The *Mutt* which presides over the management and upkeep of the Temple, is no longer the patron of the Saiva Literature and Philosophy, or the upholder of Dravidian Culture as it was meant to be, but has grown a warning mockery and caricature of its original intentions. The Muses of Learning have been ruthlessly kicked aside and the goddesses *Venus* and *Cloacina* are sedulously worshipped. Have we any right to expect godliness and spirituality to linger within the Sacred Fanes, if God and His Worship should be so scandalised, desecrated and profaned ?

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In this reeking hot-bed of iniquity and corruption, our Brother, Mr. Pichai Pillai has been striving, by his stern precepts, and loving and laudable examples, to infuse into the people the virtues of self-sacrifice, philanthropy, and moral nobility though with great difficulties to combat with at each step. The place had grown benighted, morally abandoned and extremely corrupt. The duties of every-day life due from man to man had been thoroughly lost sight of. The climax was reached when a place of such venerable antiquarian lustre became lowered in the estimation of others, its people becoming illiterate and malevolent. Our brother started a society for mutual moral improvement, brought within its fold all the stray, hot-headed sheep, and by constant preachings and graceful admonitions, succeeded in putting into the head of the populace the needs and necessity of Education. He pointed out to them how the cultivation of the spirit ought to be deemed far superior to that of the faculties making for bread-winning and money-hoarding and how the former was impracticable without nurturing the supple- minds ofthe rising generation on healthy sacred literature. Though juvenile education was so far accepted as a moral necessity, theory became utterly blighted by lack of practice. The wealthy of the Philistines and the free-and-easy among the Bohemians had to be enlisted on the committee that was soon formed to consider the plan of starting a school. To cut the matter short, these titled gentry, so far from according substantial help to make the undertaking a success, began scouting it when it had proved itself in course of time fully synonymous with a question of pecuniary venture. For, with them lucre is such an impartible and touch-me-not sort of gem that they would rather lay down their lives than a spend a pie by unloosing their purse-strings. After a time the Philistines and Bohemians had to be left alone, and with a small energetic band of poor men, but rich in heart and spirit, he resolutely fought the battle and brought into existence a school of humble pretensions manned by teachers who taught more for love than for money. It should be said to our Brother's credit that though the financial embarassments were too much for him now and then he never lost heart but steadily pushed on with unbated vigour, not to say at very great personal expense of money, and saw at last the institution he had set his heart on, steadily planted on firm ground.

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One of the healthy features in the mode of teaching adopted in the school is the degree of attention paid to the study of Hindu Scriptures. We can almost say the school is a miniature model of the Central Hindu College at Benares. Until December 1900 there was no fixed 'local habitation' for it, and it was consequently kept in build-

ings, which were either hired, or offered gratuitously for a time. In the meanwhile a special building for the school was newly constructed by our Brother, the costs of which were partly defrayed by the subscriptions he collected now and then from the local public but mainly by his private money. This school-building was formally opened in December 1900, with the moral support and sympathy of the then Deputy Collector of the Mannargudi Division, Khan Bahadur Quadir Navaz Khan Sahib. Until November last the school was under the sole management of Mr. N. Pichai Pillai, when, finding that his financial means were not quite equal to support it without foreign aid he prevailed upon the Taluk Board Authorities to take over the management of the infant-institution in their hands. We are quite sure that he will not have taken this step save for the head-strong apathy displayed by the local public. He has been prepared to toil for the cause of humanity as best as he could, and it is no wonder, when we consider his philanthropic zeal, to say that to him school was a much tenderer object of care and attention than even his ailing wife. His wife succumbed to the illness she was labouring under for years past with a conscious sense of resignation into the Divine Hands, and with the joyful feeling that her dutiful husband was exerting himself for a noble cause, and she passed away peacefully into Sivam, though to the unmixed regret of her friends and relations, of her only daughter and her husband. We know personally the purity of her intentions and a nobler type womanhood and bridal loyalty we are yet to see. May her soul repose in Sivam!

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Even this death seemed to our brother but personal and mourning on its account quite selfish. Suffice it to say that to him the service of Humanity has always been a more imperative duty than everything else. Thus after a year of anxious management, Mr. Pichai Pillai handed over the School to the Taluk Board in November 1901. He made over to it the building with the compound, and the furniture and the various other appliances belonging to the institution to relieve the Taluk Board of any further trouble regarding the material accessories of the school. And now in the course of last month the first form was added, so much so it is a Lower Secondary School at present with fair prospects of becoming more and more useful as time goes on. It is not that private individuals are absolutely miserly so that it is difficult or impossible for them to lift a helpful finger for matters of public benevolence. On the other hand, money is every day squandered by them for purposes of profligacy and of misdirected charity such as feeding idlers etc. If only half the amount that is thus spent can be diverted into channels of public usefulness and help, untold blessings will follow. But as it is, we are afraid it is no use counting chances or relying upon the idea of a better frame of mind dawning upon these wise-acres. The proper course can only be that under such circumstances the local officers of Government might make use of their moral and public influence into inducing the wealthy folk to turn their attention to these crying needs, and thus to make a better and worthier use of the large amount of finance otherwise uselessly wasted. And although the matter may seem common place to people who have not bestirred themselves to do deeds of public help in the face of aggressively adverse circumstances, for our part, we are of opinion that it is not at all a work of ordinary run, and we therefore heartily congratulate our Brother upon the fruits of his arduous labours which bid fair to become so bright and promising and will greet him in the words of the Sanskrit Poet " क्लेशः फलेन हि पुनर्नवतां विधत्ते."

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The present occupant of the vice-regal throne of India is original and utilitarian in many ways. Commissions have been organised and are sitting over the length and breadth of India to make their pronouncements upon every question which devolves seriously upon the principle that *state is for the people* and not *vice-versa*. More than the rest, the measures and the policy of the Indian University Commission are to our point. This Commission lately sat in Madras, recorded an array of valuable evidence from the *elite* of educational experts of all shades of opinion and repaired to Bombay for doing the same there. The main purpose of the Commission is said to be to inaugurate a fresh era in the method of working of the Indian Universities by purging them of anamolous growths, pruning away every element that is likely to impede the growth of healthy influences in their midst, and strengthening them with the needful agencies and appliances for turning out better men of intellectual worth than heretofore. It is also perceivable that, in so far as we can be able to surmise anything by the trend of the actions of the Government, the upshot of the whole scheme will be the conversion of the present Indian Universities as Teaching Corporations in future. The witnesses in Madras have not been unanimous in asking for the proposed reformation. Each witness seemed more bent upon displaying before the Commission his own idea of what a University ought to be, than upon candidly laying out a consistent plan on the lines of which he expected the Government to undertake any reformation. It is true that, taken by itself, each evidence makes a splendid disquisition upon the *ideal* constitution and scope of the University. A Utopian scheme will never do in the field of practical action. It may readwell from

a chair. Arena and study are poles asunder in their aims and endeavours. Our true idea is that a Teaching University is not what our educational system needs, as the educational system as pursued in India during the last fifty years, though it may fall short of the beau-ideal of perfection, has never been wholly unsatisfactory or unfruitful of solid intellectual benefits. The benefits which a Teaching University may be supposed to confer are amply present even now. The main details need not be pointed out by us, as a little thought will make it plain that the 'would-be advantages' are already present in our midst, and in one or two instances in disguise, and the present machinery of the University can be re-labelled word for word in the terminology of the Teaching University without a shadow of change either in the method of teaching or examining, which *per se* is the subject of so much vexatious dispute. We would only suggest in passing, as an observation in the direction of improving the work of the University, that our present Viceroy should see his way to placing the Vernaculars and their studies on a more solid basis by instituting special degrees for proficients in them and by encouraging the best of such proficients by special University marks of recognition. Of course, attempts have been made by some of the witnesses to belittle the importance of Vernaculars, but nothing can be more fatuous or senseless than the objections raised to retaining the Vernaculars. We have been filing of opinions after opinion of chancellors and Vice-chancellors, Principals and Professors, Governors and Viceroys on the importance of Vernaculars, and any body who knows the least about Tamil will not fail to discover its high classical value; besides being much older than most of the reputed classical works of Europe. Indigenous Music has suffered already a good deal for lack of encouragement and recognition, and it behoves Lord Curzon to pay some attention to this all-neglected subject and bring it into a line with the existing academical studies by the institution of Musical Degrees as in European Universities. Indian Music will hardly suffer in comparison with occidental Music, in culture purity or scientific value, and it will consequently be all the more useful if the art as practised both in the East and in the West shall be collaterally studied and practised.

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The article on "The King and the Sudra Saint" from the pen of Mr. S. Venkataramanan which we published and reviewed in one of our later numbers has become the source of much fruitful discussion at the hands of one of our correspondents. The discussion is somewhat interesting in the light of the answers it provoked for our queries, and we propose to publish the full chain of correspondence with our findings thereon in the next number of the Journal. We are sure it will be very stimulating to the intellectual and moral sense of our Brethren, and it reflects in full measure the evil tendency of Theosophy to try and explain away every precious, written bit under the sun, if only it should appear in the name of a religion. We should always differentiate between a true religion and a false religion, between reason and sophism, between truth and fiction. Whether the name *Rama* ever denoted a real living person, who lived in Oudh, or whether it only stands for a figment of fancy, it is hardly possible to dogmatise. The same remarks apply to the authorship of the Ramayana. And so we have to regard with diligent diffidence the question of the authenticity of the events recorded in, and the genuineness of the authorship of the *Ramayana*. Standing on such a slippery ground, it is nothing short of fighting with shadows to break our heads over these old wife's stories. If ethic can be preached out of the 'Sudra Saint' incident in the Ramayana, and if it should be taken seriously and in good faith, we shall not be surprised to be told that the rhyming story of the "Old Mother Hubbord" contains the grandest metaphysical teaching. What the metaphysics is as applied to the dog, the old mother, the bone with no meat on it, the disappointing cupboard, individually and jointly, will be easily gathered by a reference to Baynham's Text-book of "Elocution." We make these out-spoken statements not in any disparagement of the intellectual worth of the correspondents concerned, but only to draw the attention of our Brethren to the amount of rampant and blind prejudices which are conveniently passed off for *religion* pure and simple. So long as for love our country and its philosophy shall be manifested in devotion to a religious feeling of this sort, one will have sooner or later to take leave of his senses and embark upon controversies which will end in "weariness to the flesh" and nothing more.

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The Plague Commission which was brought into existence three years ago for the avowed purpose of inquiring into the nature and method of propagation of the plague germs, has given its learned report to the world in five huge blue-books, published by the British Government at great expense. Being books drawn up by specialists for specialists, their circulation in the nature of things must needs be of a technical value and limited influence. A handier volume written in popular language will be a boon to the plague-infected localities, and be useful as a code of rules and dictates which can hardly be over-valued at this season of the epidemic in India. The chapters in Vol V of the Report detailing the precautionary measures that should be adopted to ward off plague, and the suggestions wherewith the epidemic can be best combated when once it has taken severe root in any locality, are admirable and will richly repay perusal. The epidemiological, morphological and micro-anatomical aspects of the Plague germ, as devoloping in the blood of man and in cultures are, although scientific, too interesting and valuable to be ignored by the general reader. It is our intention to give some useful extracts from this Report in our forthcoming issues.

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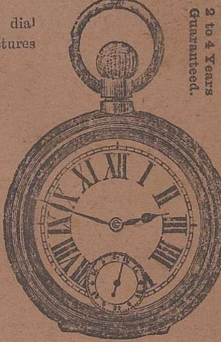

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